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LUCIAN

II





LUCIAN

WITH AN ENGLISH TRANSLATION BY

A. M. HARMON

OF PRINCETON UNIVERSITY

13493

IN SEVEN VOLUMES

II



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LUC



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Luc

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PREFATORY NOTE

With the possible exception of the *Downward Journey*, all the pieces in this volume have a double MSS. tradition, one branch of which (γ) is best represented by Vaticanus 90 (Γ), the other (β) by Vindebonensis 123 (B), very incomplete, and inadequately supplemented by the other MSS. of that group. For details see Karl Mraz, *Die Überlieferung Lucians*, Vienna, 1911.

The text here presented is the result of a careful revision based not only upon the published collations but upon photographs of Γ for the one tradition, U (Vaticanus 1324), Z (Vaticanus 1323) and N (Parisinus 2957) for the other, supplied by the Princeton University Library through the kindness of its head, Dr. E. C. Richardson. My aim in revision has been to eliminate readings which derive from inferior MSS., and to give due weight to the γ tradition. In the main, the orthography is that of Γ , but as between *ov* and *ovv* I have followed Dindorf in writing *ovv* throughout.

PREFATORY NOTE

Under the circumstances it is no longer feasible to note variations from the text of Jacobitz. A select apparatus would be more to the point, but would be too cumbersome for the L.C.L. Therefore only the most vital discrepancies of the MSS. will appear henceforth in the footnotes, which as a rule will record simply conjectures. The sigla γ and β will need no further explanation; τ indicates that a reading comes from an inferior MS. and is probably conjectural.

In virtue of its position in Γ , the *Soloeccista* should open this volume, but it is so uninteresting and so impossible to translate adequately that it has been relegated to a less conspicuous place at the end of the series, which will comprise seven volumes instead of eight, as at first announced.

A conjecture which appears on page 378 of Volume I with my initials attached, belongs by right of priority to Madvig, and Eduard Schwartz has been anticipated by Richard Bentley in his capital emendation on page 180.

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THE WORKS OF LUCIAN

THE DOWNWARD JOURNEY, OR THE TYRANT

A scene in the realm of Hades, showing that cobblers fare better there than kings. The lower world is depicted also in the *Menippus* and in the *Dialogues of the Dead*. All these pieces were deeply influenced by Cyrenaic satire and in particular by the *Necyia* of Menippus. Rohm maintains that the *Downward Journey* is based on a couple of scenes in the *Necyia* which Lucian left unused in writing his *Menippus* and subsequently worked up into a separate dialogue, prefixing an introduction of his own. But there is hardly enough evidence to make this theory plausible, let alone incontrovertible.

The part played by the Fates is unusual. Instead of spinning destinies up aloft as in the *Charon*, two of them are given a share in the conveying of souls to the underworld, Atropos turning them over to Hermes and Clotho presiding over their reception at the ferry. Clotho's function thus in great measure duplicates that assigned to Aeona.

ΚΑΤΑΠΛΟΤΣ Η ΤΤΡΑΝΝΟΣ

ΧΑΡΩΝ

- 1 Εἰεν, ᾧ Κλωβοί, τὸ μὲν σκίφορ τοῦτο ἡμῖν
 παλαι εὐτρεπὲς καὶ πρὸς ἀναγωγὴν εὖ μάλα
 παρεσκευασμένον· ὃ τε γὰρ ἄντλος ἐκτέχεται καὶ
 ὁ ἴστος ὠρθῶται καὶ ἡ ὀθονη παρατέκρυσται καὶ
 τῶν κωπῶν ἐκάστη τετρώπεται, κωλύει τε οὐδέν,
 ὅσον ἐπ' ἐμοί, τὸ ἀγκύριον ἀνασπασάσας ἀπο-
 πλεῖν. ὁ δὲ Ἑρμῆς βραδύνει, παλαι παρῆναι
 δέον· κενὸν γὰρ ἐπιβατῶν, ὡς ὀρᾷς, ἔστι τὸ
 παρθμεῖον τρεῖς ἤδη τήμερον ἀναπεπλευκεναι δυ-
 ναμενον καὶ σχεδὸν ἀμφὶ βουλευτὴν ἔστιν, ἡμεῖς
 δὲ οὐδέπω οὐδὲ ὀβολὸν ἐμπεπολήκαμεν. εἴτα
 ὁ Πλούτων εὖ οἶδα ὅτι ἐμὰ ῥαθυμεῖν ἐν τούτοις
 ὑπολήψεται, καὶ ταῦτα παρ' ἄλλῃ οὔσης τῆς
 αἰτίας. ὁ δὲ καλὸς ἡμῖν κἀγαθὸς νεκροπομπὸς
 ὥσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ τῆς Διὸς
 ὑδωρ πεπωκὼς ἀναστρέψαι πρὸς ἡμᾶς ἐπιδήλη-
 σται, καὶ ἤτοι παλαίει μετὰ τῶν ἐφήβων ἢ κιθα-
 ρίζει ἢ λόγους τινὰς διεξέρχεται ἐπιδακνύμενος
 τὸν λῆρον τὸν αὐτοῦ, ἢ ταχὰ πον καὶ κλωπεύει
 ὁ γεννάδας παρελθὼν· μία γὰρ αὐτοῦ καὶ αὕτη

THE DOWNWARD JOURNEY, OR THE TYRANT

CHARON

Well, Clotho, we have had this boat all ship-shape and thoroughly ready to sail for some time. The water is baled out, the mast is set up, the sail is hoisted in stops and each of the oars has a lanyard to it, so that as far as I am concerned there is nothing to hinder our getting up anchor and sailing. But Hermes is behind hand, he should have been here long ago. There is not a passenger aboard the ferry-boat, as you see, when she might have made three trips to-day by this time, and here it is almost dusk and I haven't earned even an obol yet. Besides, Pluto will surely think I am taking it easy at this time, when really someone else is to blame. Our honourable guide of souls¹ has had a drink of Lethe-water up there if ever a man did, and so has forgotten to come back to us. He is either wrestling a fall with the boys or playing a tune on the lyre or making speeches to show off his command of piffle, or maybe the gentleman is even playing sneak-thief, for that is one of his accomplishments also. Anyhow, he takes

Charon looks at his watch.

¹ Hermes.

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τῶν τεχνῶν. ὁ δ' οὖν ελευθεριάζει πρὸς ἡμᾶς,
καὶ ταῦτα ἐξ ἡμισείας ἡμέτερος ὢν.

ΚΛΩΘΑ

- 2 Τί δὲ οἶδας, ὦ Χάρων, εἰ τι ἀσχολία προσέ-
πτεσεν αὐτῷ, τοῦ Διὸς ἐπὶ πλεον δεσφέντος ἀπο-
χρήσασθαι πρὸς τὰ ἄνω πράγματα; δεσπότης δὲ
κάκεινός ἐστιν.

ΚΛΩΘΗ

Ἄλλ' οὐχ ὥστε, ὦ Κλωθοῖ, πέρα τοῦ μέτρου
δεσποκεῖν κοινοῦ κτηματοῦ, ἐπεὶ οὐδὲ ἡμεῖς ποτε
αὐτόν, ἀπίναί βέον, κατασχηκαμεν. ἀλλ' ἐγὼ
οἶδα τὴν αἰτίαν· παρ' ἡμῖν μὲν γὰρ ἀσφύδελος
μονον καὶ χοαὶ καὶ πόπανα καὶ ἐναγισματα, τὰ
δ' ἄλλα ζόφος καὶ ομίχλη καὶ σκοτος, ἐν δὲ τῷ
οὐρανῷ φαιδρὰ πάντα καὶ ἡ τε ἀμβροσία πολλή
καὶ τὸ νέκταρ ἠφθονον ὥστε ἡδίων παρ' ἐκείνοισι
βραδύνειν ἔοικε. καὶ παρ' ἡμῶν μὲν ἀνύπταται
καθάπερ ἐκ δεσμοτηρίου τινός ἀποδιδρυσκῶν
ἐπειδὴ δὲ καιροὶ κατεῖναι, σχολῇ καὶ βαδην
μόγις ποτὲ κατέρχεται.

ΚΛΩΘΑ

- 3 Μηκέτι χαλέπαινε, ὦ Χάρων· πλησίον γὰρ
αὐτὸς οὔτος, ὥς ὀρᾷς, πολλοὺς τινὰς ἡμῖν ἄγων,
μᾶλλον δὲ ὥσπερ τι αἰπόλιον ἄθροους αὐτοὺς τῇ
ρυβδῷ σαβῶν. ἀλλὰ τι τοῦτο; δεδεμένον τινὰ ἐν
αὐτοῖς καὶ ἄλλον γελῶντα ὀρῶ, ὅς τις καὶ
πίρην ἐξημμένον καὶ ξύλον ἐν τῇ χεὶρὶ ἔχοντα,
δριμν ἰνоруῶντα καὶ τοὺς ἄλλους ἐπισπεύδοντα.
οὐχ ὀρᾷς δὲ καὶ τὸν Ἑρμῆν αὐτὸν ἰδρῶτι βέομαιον
καὶ τῷ ποδὲ κακυνιμένον καὶ πνευστιῶντα; μαστὸν

THE DOWNWARD JOURNEY

liberties with us as if he were free, when really he is half ours.¹

CLOTHO

But, Charon, how do you know that he hasn't found something to keep him busy? Zeus may have wanted to make more use of him than usual in affairs up above. He too is his master.

CHARON

Yes, Clotho, but he has no right to go too far in playing the master over joint property, for we on our part have never kept Hermes back when he had to go. No, I know the reason: here with us there is nothing but asphodel and libations and funeral cakes and offerings to the dead, and all else is in sty, murky darkness; in heaven, however, it is all bright, and there is ambrosia in plenty and nectar without stint, so it is likely that he finds it more pleasant to tarry there. And when he leaves us he flies up as if he were escaping from jail, but when it is time to come down he comes with reluctance, at the last moment, slowly and afoot.

CLOTHO

Don't be angry any longer, Charon, here he is close by, you see, bringing us a lot of people, or I should say waving them along with his wand, all in a huddle, like a herd of goats. But what's this? There is a man in fetters among them and another who is laughing, I see, and one fellow with a wallet over his shoulder and a club in his hand, who has a piercing eye and hurries the others along. Don't you see, too that Hermes himself is dripping with sweat and dusty-footed and panting? In fact, he is

¹ Like a slave in the upper world, Charon identifies himself with his master Pluto.

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γοῦν ἁσθματος αὐτῷ τὸ στόμα τί ταῦτα, ὦ Ἑρμῆ; τίς ἡ σπουδή, τεταραγμένῃ γὰρ ἡμῖν δοικας.

ΕΥΗΚΕ

Τί δ' ἄλλο, ὦ Κλωθοῖ, ἢ τουτουὶ τὸν ἀλιτήριον ἀποδράντα μεταδιώκων ὀλίγου δεῖν λιπόνεως ὑμῖν τήμερον ἐγενόμην;

ΚΛΩΘΩ

Τίς δ' ἐστίν; ἢ τί βουλόμενος ἀπεδίδρασκε;

ΕΥΗΚΕ

Τουτὶ μὲν πρόδηλον, ὅτι ζῆν μάλλον ἐβούλετο. ἔστι δὲ βασιλεύς τις ἢ τύραννος, ἀπὸ γοῦν τῶν ὀδυρμῶν καὶ ὧν ἀνακωκύει, πολλῆς τιμῆς εὐδαιμονίας ἐσταρῆσθαι λέγων.

ΚΛΩΘΩ

Εἶθ' ὁ μάταιος ἀπεδίδρασκεν, ὥς ἐπιβιῶναι δυνάμενος, ἐπιλελοιπότης ἤδη τοῦ ἐπικεκλωσμένου αὐτῷ νήματος;

ΕΥΗΚΕ

- 4 Ἀπεδίδρασκε, λέγεις; εἰ γὰρ μὴ ὁ γενναιότατος οὗτος, ὁ τὸ ξύλον, συνήργησέ μοι καὶ συλλαβόντας αὐτὸν εἰδήσαμεν, καὶ ὥχετο ἡμᾶς ἀποφυγών· ἀφ' οὗ γὰρ μοι παρέδωκεν αὐτὸν ἡ Ἀτροπος, παρ' ὅλην τὴν οὐδὴ ἀντέτεινε καὶ ἀντίσπα, καὶ τῷ πόδε ἀντερειδὼν πρὸς τὸ ἔδαφος οὐ παντελῶς εὐάγωγος ἦν· εὐίστε δὲ καὶ ἰκέτευε καὶ κατελπάρει, ἀφασθῆναι πρὸς ὀλίγον ἀξιώων καὶ πολλὰ δώσειν ὑπισχνούμενος. ἐγὼ δέ, ὥσπερ εἰκός, οὐκ ἀνίστη ὁρῶν ἀδυνάτων ἐφίεμενον. ἐπεὶ δὲ κατ' αὐτὸ ἤδη τὸ στόμιον ἤμεν, ἐμοῦ τοὺς νεκρούς, ὥς

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gasping for breath. What's all this, Hermes? What's the excitement? You seem to be in a stew, you know.

HERMES

Why, Clotho, this miserable sinner ran away and I chased him, and so almost failed to make your boat to-day, that's all!

CLOTHO

Who is he, and what was his object in trying to run away?

HERMES

That's easy to see—he preferred to live. He is a king or a tyrant, to judge from his lamentations and the wailing that he makes, in which he makes out that he has had great happiness taken away from him.

CLOTHO

So the poor fool tried to run away, thinking that he could live longer, when the thread of life apportioned to him had already run short?

HERMES

Tried to run away, do you say? Why, if this splendid fellow, the one with the stick, had not helped me and we had not caught and bound him, he would have got clean away from us. You see, from the moment Atropos turned him over to me he kept straining and pulling back every inch of the way, and as he braced his feet on the ground he was by no means easy to lead; sometimes, too, he would beg and entreat, wanting to be let go for a little while and promising a heavy bribe. Of course I did not let him go, for I saw that what he was after was impossible. But when we were right by the

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ἔθου, ἀπαριθμοῦντας τῇ Λίακῃ κάκειον λογιζομένου αὐτοὺς πρὸς τὸ παρὰ τῆς σῆς ἀδελφῆς πεμφθὲν αὐτῇ σύμβολον, λαθὼν οὐκ οἶδ' ὅπως ὁ τρισκατάρατος ἀπὶ αὐτῶν ἔφυγετο. ἐνδέει οὖν νεκρὸς εἰς τῇ λογισμῷ, καὶ ὁ Λίακὸς ἀνατείνουσι τὰς ὀφρῦς. "Μὴ ἐπὶ πάντων, ὦ Ἑρμῆ," φησί, "χρῶ τῇ κλεπτικῇ, ἀλλ' ἂν σοι αἱ ἐν οὐρανῷ παιδία· τὰ νεκρῶν δὲ ἀκριβῆ καὶ οὐδαμῶς λαθεῖν δυνάμενα. τέτταραι, ὥς ὀρᾷς, πρὸς τοῖς χιλίαις ἔχει τὸ σύμβολον ἐγκεχαραγμένους, σὺ δέ μοι παρ' ἑσῆς ἔχεις ἄγων, εἰ μὴ τοῦτο φῆς, ὥς παραλαλοῦνται σε ἡ "Ἄτροπος" ἐγὼ δὲ ἐρυθρίασαι πρὸς τὸν λόγον ταχέως ὑπεμνησθην τῶν κατὰ τὴν ὁδόν, κάπειδ' ἐπεριβλέπων οὐδαμοῦ τοῦτου εἶδον, συνείη τὴν ἀπόδρασιν ἐδίωκον ὥς εἶχον τάχους κατὰ τὴν ἀγούσαν πρὸς τὸ φῶς· εἶπετο δὲ αὐθαίρετός μοι ὁ βέλτιστος οὗτος, καὶ ὥσπερ ἀπὸ ὑσπληγγος θεόντες καταλαμβάνομεν αὐτὸν ἤδη ἐν Ταυάρῃ· παρὰ τοσοῦτον ἦλθε διαφυγεῖν.

ΚΛΗΘ

Ὁ "Ἡμεῖς δέ, ὦ Κάρων, ὀλυγωρίαν ἤδη τοῦ Ἑρμοῦ καταγεγνώσκομεν.

ΚΑΡΩΝ

Τί οὖν ἐτι διαμέλλομεν ὥς οὐχ ἱκανῆς ἡμῖν γεγενημένης διατριβῆς;

ΚΛΗΘ

Εὖ λόγεις· ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισμένη τὸ βιβλίον καὶ παρὰ τὴν ἀποβαθραν καθ-

THE DOWNWARD JOURNEY

entrance, while I was counting the dead for Aeacus¹ as usual and he was comparing them with the tally sent him by your sister, he gave us the slip somehow or other, curse him, and made off. Consequently we were one dead man short in the reckoning, and Aeacus raised his eyebrows and said: "Don't be too promiscuous, Hermes, in plying your thievery, be content with your pranks in Heaven. The accounts of the dead are carefully kept and cannot be falsified. The tally has a thousand and four marked on it, as you see, and you come to me with one less. You aren't going to say that Atropos cheated you in the reckoning?" What he said made me blush, but I speedily recalled what had happened on the way, and when, after glancing about me, I did not see this fellow anywhere, I perceived that he had escaped and pursued with all the speed I could muster along the road leading toward the light. My good friend here followed me of his own free will, and by running as if in a match we caught him just at Tacharus² that was all he lacked of escaping.

CLITHO

And we, Charon, were condemning Hermes for neglecting his duty, indeed!

CHARON

Well, why do we keep dilly dallying as though we had not had delay enough already

CLITHO

Right, let them get aboard. I will hold the book and sit by the gangway as usual, and as each of them

¹ Aeacus is the "collector of customs" (Charon 2). The idea was probably suggested by the *Frogs* of Aristophanes, in which he figures as Pluto's janitor (484).

² A promontory in Laconia where the ancients located one of the entrances to Hades, now Cape Matapan.

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ζομένη, ὡς ἔθος, ἐπιβαίνοντα ἑκαστον αὐτῶν δια-
γνώσσομαι, τίς καὶ πόθεν καὶ ὅντινα τεθνεὼς τὸν
τρόπον· σὺ δὲ παραλαμβάνων στοίβαζε καὶ
συντίθει· σὺ δέ, ὦ Ἑρμῇ,¹ τὰ νεογνὰ ταυτὶ πρῶτα
ἐμβαλοῦ· τί γὰρ ἂν καὶ ἀποκρίναιτό μοι;

ΕΡΜΗΣ

Ἴδού σοι, ὦ πορθμεῦ, τὸν ἀριθμὸν οὗτοι τρια-
κόσιοι μετὰ τῶν ἐκτιθεμένων.

ΧΑΡΩΝ

Βαβαὶ τῆς εὐαγρίας. ὁμφακίας ἡμῶν νεκροὺς
ἦκεις ἄγων.

ΕΡΜΗΣ

Βούλει, ὦ Κλωθοῖ, τοὺς ἀκλαύστους ἐπὶ τοῦ-
τοις ἐμβιβασώμεθα;

ΚΛΩΘΩ

Τοὺς γέροντας λέγεις; οὕτω ποιεῖς, τί γάρ
μα δεῖ πράγματα ἔχειν τὰ πρὸ Εὐκλείδου νῦν
ἐξετάζουσιν; οἱ ὑπὲρ ἐξήκοντα ἡμεῖς παρτε ἤδη.
τί τοῦτο, οὐκ ἀπακούουσί μου βεβυσμένοι τὰ
ᾧτα ὑπὸ τῶν ἐτῶν. δεήσει τάχα καὶ τούτους
ἀράμενοι παραγαγεῖν.

ΕΡΜΗΣ

Ἴδού πάλιν οὗτοι δυεῖν δέοντες τετρακόσιοι,
τακεροὶ πάντες καὶ πέπειροι καὶ καθ' ὥραν τετρυ-
γημένοι.

ΧΑΡΩΝ

Νῆ Δί', ἐπεὶ ἀσταφίδες γε πάντας ἤδη εἰσὶ.

ΚΛΩΘΩ

6 Τοὺς τραυματίας ἐπὶ ταύτοις, ὦ Ἑρμῇ, παρ-
γαγε· καὶ πρῶτόν μοι εἶπατε ὅπως ἀποθανόντες

¹ συντίθει σὺ δέ, ὦ Ἑρμῇ Jacobs; συντίθει, ὦ Ἑρμῇ σὺ δέ
MSS.

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comes aboard I will see who he is, where he comes from, and how he met his death, you receive them, and as you do so, pack and stow them. Hermes, heave these babies aboard first, for what in the world can they have to say to me?

HERMES

Here you are, ferryman, three hundred of them, including those that were abandoned.

CHARON

I say, what a rich haul! It's green-grape dead you have brought us.

HERMES

Clotho, do you want us to get the unmourned aboard next?

CLOTHO

You mean the old people? Yes, for why should I bother now to investigate what happened before the flood?¹ All of you who are over sixty go in now. What's this? They don't heed me, for their ears are stopped with years. You will probably have to pick them up and carry them in, too.

HERMES

Here you are again, three hundred and ninety-eight, all tender and ripe and harvested in season.

CHARON

Good Lord, yes! They're all raisins now!

CLOTHO

Bring in the wounded next, Hermes. (*To the dead*) First tell me what deaths brought you

¹ Literally, "before Euclid," the Athenian archon of 403 B.C. the year in which the democracy was restored and the misdeeds of the oligarchy obliterated by a general amnesty.

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ἤκατα· μᾶλλον δὲ αὐτὴ πρὸς τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι. πολεμοῦντας ἀποθανεῖν ἔδει χθὲς ἐν Μηδίᾳ τέτταρας ἐπὶ τοῖς ὀγδοήκοντα καὶ τὸν Ὁξυάρτου νίδν μετ' αὐτῶν Γωβάρην.

ΕΡΜΗΣ

Πάρεισι.

ΚΛΕΘ

Δι' ἔρωτα αὐτοὺς ἀπέσφαξαν ἑπτά, καὶ ὁ φιλόσοφος Θεαγένης διὰ τὴν ἑταίραν τὴν Μεγαρόθεν.

ΕΡΜΗΣ

Οὔτοι πλῆσιόν.

ΚΛΕΘ

Ποῦ δ' οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες,

ΕΡΜΗΣ

Παραστᾶσιν.

ΚΛΕΘ

Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευθεὶς;

ΕΡΜΗΣ

Ἴδού σοι πλῆσιόν.

ΚΛΕΘ

Τοὺς ἐκ δικαστηρίων δῆτα παρήγαγε, λέγω δὲ τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνεσκολοπισμένους. οἱ δ' ὑπὸ ληστών ἀποθανόντες ἑκατάδεκα ποῦ εἰσω, ὦ Ἑρμῆ;

THE DOWNWARD JOURNEY

here—but no, I myself will refer to my papers and pass you. Eighty-four should have died in battle yesterday in Media, among them Gobares, the son of Oxyartas.

HERMES

Here they are!

CLOTHO

Seven committed suicide for love, among them the philosopher Theagenes for the courtesan from Megara.¹

HERMES

Right here beside you

CLOTHO

Where are the men who killed each other fighting for the throne?

HERMES

Here they stand.

CLOTHO

And the man who was murdered by his wife and her lover?

HERMES

There beside you.

CLOTHO

Now bring in the output of the courts, I mean those who died by the scourge and the cross. And where are the sixteen who were killed by pirates, Hermes?

¹ This man can hardly be other than the Cynic of Patras mentioned in *The Passing of Percegrinus* who died in the reign of Marcus Aurelius. To be sure, Galen says he was killed by his doctor (x p. 809), but he may well have been alive when Lucretius wrote this.

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ΕΡΜΗΣ

Πάρεισιν οἶδε οἱ τραυματιαὶ οὗς ὄρῃς. τὰς δὲ
γυναῖκας ἕμα βούλει παραγάγῃ,

ΚΛΩΘ

Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἄμα· καὶ
γὰρ τεθνᾶσι¹ τὸν ὅμοιον τρόπον. καὶ τοὺς ἀπὸ
τοῦ πυρετοῦ δέ, καὶ τούτους ἄμα, καὶ τὸν λατρὸν
7 μετ' αὐτῶν Ἀγαθοκλέα. ποῦ δ' ὁ φιλόσοφος
Κυνισκος, ὃν ἴδεις τῆς Ἑκάτης τὸ δεῖπνον φαγόντα
καὶ τὰ ἐκ τῶν καθαρσίων ψᾶ καὶ πρὸς τούτοις γε
σηπτιαν ὥμην ἀποθανεῖν;

ΚΤΝΙΣΚΟΣ

Πάλαί σοι παρέστηκα, ὦ βελτίστη Κλωθοῖ.
τί δε με ἀδικήσαντα τοσοῦτον εἰς ἄνω τὸν
χρόνον; σχεδὸν γὰρ ὅλον μοι τὸν ἥτρακτον ἐπέ-
κλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῆμα
διακοψάσθαι, ἀλλ' οὐκ οἶδ' ὅπως ἄρρηκτον
ἦν.

ΚΛΩΘ

Ἐφορὸν σε καὶ λατρὸν εἶναι τῶν ἀνθρωπίνων
ἁμαρτημάτων ἀπελὶμπανον. ἀλλὰ ἔμβαινε ὡγαθῇ
τύχῃ.

ΚΤΝΙΣΚΟΣ

Μὰ Δῖ, ἦν μὴ πρότερόν γε τουτονὶ τὸν δεδε-
μένον ἐμβιβασώμεθα· δέδια γὰρ μὴ σε παραπείσῃ
δεόμενος.

¹ καὶ γὰρ τεθνᾶσι. Sahmsteder: ἰ γὰρ τεθνᾶσι καὶ MSS.

THE DOWNWARD JOURNEY

HERMES

Here they are, these wounded men whom you see. Do you want me to bring in all the women together?

CLOTHO

By all means, and also those lost at sea, for they died in the same way. And those who died of the fever, bring them in together, too, and their doctor Agathocles along with them. Where is the philosopher Cyniscus, who was to die from eating the dinner of Hecate and the lustral eggs and a raw squid besides?¹

CYNISCUS

I have been standing at your elbow a long time, kind Clotho. What have I done that you should leave me on earth so long? Way, you newly ran off your whole spindle for me! In spite of that, I have often tried to cut the thread and come, out somehow or other it could not be broken.

CLOTHO

I left you behind to observe and prescribe for the sins of man. But get aboard, and good luck to you.

CYNISCUS

No, by Heaven, not till we have put this man in fetters aboard. I am afraid he may come it over you with his entreaties.

¹ The dinner of Hecate (mentioned also in *Dialogues of the Dead*, 1) was a purificatory offering made at cross-roads and, to judge from Aristophanes (*Plutus* 594) very well received by the poor. For the use of eggs in purification see Ovid, *Art. Amat.* ii. 329, *Juv.* vi. 517. The raw squid is mentioned because Diogenes is said to have died from eating one (*Drog. Laert.* 160 AB, cf. *Philosophers for Sale*, 10).

THE WORKS OF LUCIAN

ΚΛΩΘΩ

8 Φέρ' ἴδω τίς ἐστί.

ΚΥΝΙΣΚΟΣ¹

Μεγαπένθης ὁ Λακυδον, τύραννος.

ΚΛΩΘΩ

Ἐπίβαινε σύ.

ΜΕΓΑΠΕΝΘΗΣ

Μηδαμῶς, ὦ δέσποινα Κλωθοῖ, ἀλλ' αἶ με πρὸς
ὀλίγον ἔασον ἀνελθεῖν. εἰτά σοι αὐτόματος ἤξω
καλοῦντος μηδενος.

ΚΛΩΘΩ

Τί δὲ ἐστίν οὗ χερὶν ἀφικέσθαι θέλεις;

ΜΕΓΑΠΕΝΘΗΣ

Τὴν οἰκίαν ἐκτελέσαι μοι πρῶτον ἐπιτρέψαν
ἡμετέλης γὰρ ὁ δόμος καταλέλειπται.

ΚΛΩΘΩ

Ληρεῖς· ἀλλὰ ἔμβαινε.

ΜΕΓΑΠΕΝΘΗΣ

Οὐ πολὺν χρόνον, ὦ Μοῖρα, αἰτῶ· μίαν με
ἔασον μέναι τήνδε ἡμέραν, ἄχρι ἂν τι ἐπισκῆψω
τῇ γυναικὶ περὶ τῶν χρημάτων, ἔνθα τὸν μέγαν
εἶχον θησαιρὸν κατορωρυγμένον.

ΚΛΩΘΩ

Ἄραρεν· οὐκ ἂν τύχοις.

ΜΕΓΑΠΕΝΘΗΣ

Ἀπολείται οὖν χρυσὸς τοσούτος;

ΚΛΩΘΩ

Οὐκ ἀπολείται. θάρρει τούτου γε ἔνεκα· Με-
γακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παραλήψεται.

¹ ΚΥΝ Γ ΧΕΜ. vulg., ΜΕΓ ΒΑΝΓ. Cf. 3, end.

THE DOWNWARD JOURNEY

CLOTHO

Come, let's see who he is.

CYNISCUS

Megapenthes,¹ son of Lacydes, a tyrant.

CLOTHO

Aboard with you !

MEGAPENTHES

Oh no, good lady Clotho ! Do let me go back to earth for a little while. Then I'll come of my own accord, you will find, without being summoned by anyone.

CLOTHO

Why is it that you want to go back ?

MEGAPENTHES

Let me finish my house first, for the building has been left half-done.

CLOTHO

Nonsense ! Come, get aboard.

MEGAPENTHES

It's not much time that I ask for, Lady of Destiny, let me stay just this one day, till I can give my wife directions about my money—the place where I kept my great treasure buried.

CLOTHO

It is settled ; you can't be permitted.

Then is all that gold to be lost ?

CLOTHO

No, it will not be lost. Be easy on that score your cousin Megacles will get it.

¹ "Greatwoe."

THE WORKS OF LUCIAN

ΜΕΓΑΠΕΝΘΗΣ

Ὡ τῆς ὕβρεως. ὁ ἐχθρός, δι' ὑπὸ ῥαθυμίας
ἔγωγες οὐ προαπέκτεινα:

ΚΛΩΘΗ

Ἐκδίνως αὐτόν· καὶ ἐπιβίωσεται σοι ἔτη τετ-
ταράκοντα καὶ μικρὸν τι πρὸς, τὰς παλλακίδας
καὶ τὴν ἐσθῆτα καὶ τὸν χρυσὸν ὅλον σου παρα-
λαβών.

ΜΕΓΑΠΕΝΘΗΣ

Ἄδικεῖς ὦ Κλωθοῖ, τὰμὰ τοῖς πολειμωτάτοις
διανέμουσα.

ΚΛΩΘΗ

Σὺ γὰρ οὐχὶ Κυδιμῖχου αὐτὰ ὄντα, ὦ γεν-
ναιότατε, παρειληφείς ἀποκτείνας τε αὐτὸν καὶ
τὰ παῖδια ἔτι ἐμπνέοντι ἐπισφίξας!

ΜΕΓΑΠΕΝΘΗΣ

Ἀλλὰ νῦν ἐμὰ ἦν.

ΚΛΩΘΗ

Οὐκοῦν ἐξήκει σοι ὁ χρόνος ἤδη τῆς κτίσεως.

ΜΕΓΑΠΕΝΘΗΣ

9 Ἀκουσον, ὦ Κλωθοῖ, ἢ σοι ἰδίᾳ μηδεὶς ἀκού-
οντος εἰπεῖν βούλομαι ὑμεῖς δὲ ἀπόστητε πρὸς
ὀλίγον. Ἄν με ἀφῆς ἀποδρᾶναι, χίλιά σοι τά-
λαντα χρυσοῦ ἐπισήμον δώσω· ὑπισχνούμαι
τήμαρον.

ΚΛΩΘΗ

Ἔτι γὰρ χρυσόν, ὦ γελοῖε, καὶ τάλαντα διὰ
μνήμης ἔχεις.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ τοὺς δύο δὲ κρατῆρας, εἰ βούλει, προσθήσω
οὐδ' ἔλαβον ἀποκτείνας Κλεόκριτον, ἔλκοντας
ἐκείτερον χρυσοῦ ἀπέφθον τάλαντα ἑκατόν.

THE DOWNWARD JOURNEY

MEGAPENTHES

What an outrage! My enemy, whom I was too easy-going to put to death before I died?

CLOTHO

The very man, and he will outlive you forty years and a little more, taking over your concubines and your clothing and all your plate.

MEGAPENTHES

You are unjust, Clotho, to bestow my property on my worst enemies.

CLOTHO

Why, did not it formerly belong to Cydimachos, and did not you take it over after killing him and slaughtering his children upon him while the breath was still in his body?

MEGAPENTHES

But it was mine now.

CLOTHO

Well, the term of your ownership has now expired.

MEGAPENTHES

Listen, Clotho, to something that I have to say to you in private, with nobody else listening (*To the others*) You people stand aside a moment. (*To Clotho*) If you let me run away, I promise to give you a thousand talents of coined gold to-day.

CLOTHO

What, you ridiculous creature, have you gold and talents still on the brain?

MEGAPENTHES

And I'll give you also, if you wish, the two winebowls that I got when I put Cleocritus to death; they are of refined gold and weigh a hundred talents each.

THE WORKS OF LUCIAN

ΚΛΩΘΗ

"Ελκετε αὐτόν· ἔοικε γὰρ οὐκ ἐπαμβήσεσθαι ἡμῶν ἐκών.

ΜΕΓΑΠΕΝΘΗΣ

Μαρτύρομαι ὑμᾶς, ὑτελὲς μένει τὸ τεῖχος καὶ τὰ νεώρια· ἔξετέλεσα γὰρ ἂν αὐτὰ ἐπιβιούς πέντε μόνας ἡμέρας.

ΚΛΩΘΗ

Ἄμειψον ἄλλος τειχιεῖ.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν τοῦτό γε πάντως εὐγνωμον αἰτῶ.

ΚΛΩΘΗ

Τὸ ποῦν;

ΜΕΓΑΠΕΝΘΗΣ

Εἰς τοσοῦτον ἐπιβιῶναι, μέχρι ἂν ὑπαγάγωμαι Πισίδας¹ καὶ Λυδοῖς ἐπιθῶ τοὺς φόρους καὶ μνῆμα ταυτῷ παμμένεθες ἀναστήσας ἐπιγράψω ὅποσα ἔπραξα μεγάλα καὶ στρατηγικὰ παρὰ τὸν βίον.

ΚΛΩΘΗ

Οὗτος, οὐκέτι μίαν ἡμέραν ταύτην αἰτεῖς, ἀλλὰ σχεδὸν εἴκοσι ἐτῶν διατριβήν.

ΜΕΓΑΠΕΝΘΗΣ

- 10 Καὶ μὴν ἐγγυητὰς ὑμῖν ἔτοιμος παρασχέσθαι τοῦ τάχους καὶ τῆς ἐπαρύδου. εἰ βούλεσθε δέ, καὶ ἀντανδρὸν ὑμῖν ἰντ' ἑμαυτοῦ παραδωσω τὸν ἀγαπητόν.

ΚΛΩΘΗ

ὦ μιανέ, ὅν ἡὔχον παλλίικις ὑπερ γῆς καταλιπεῖν,

ΜΕΓΑΠΕΝΘΗΣ

Πάλαι ταῦτα ἠνχόμην· νυνὶ δὲ ὁρῶ τὸ βέλτιον.

¹ Πέρσαι γ.

THE DOWNWARD JOURNEY

CLOTIO

Hale him off: it seems that he won't go aboard willingly

MEGAPENTHES

I call you all to witness, the town wall and the docks remain unfinished. I could have finished them if I had lived only five days longer

CLOTIO

Never mind, someone else will build the wall.

MEGAPENTHES

But *this* request at all events is reasonable.

CLOTIO

What request?

MEGAPENTHES

To live only long enough to subdue the Psidians and subject the Lydians to tribute, and to build myself a huge mausoleum and inscribe on it all the great military exploits of my life.

CLOTIO

Why, man, you are no longer asking for *this* one day, but for a stay of nearly twenty years!

MEGAPENTHES

But I tell you I am ready to give bail for my speedy return. If you wish, I'll even surrender you my beloved as a substitute for myself

CLOTIO

Vile wretch! Have not you often prayed that he might outlast you on earth?

MEGAPENTHES

That was long ago, but now I perceive what is for the best.

ΚΛΩΘΩ

"Ἡξει καὶ κεῖνός σοι μετ' ὀλίγον ὑπὸ τοῦ νεωστὶ βασιλεύοντος ἀνερρημένος.

ΜΕΓΑΠΕΝΘΗΣ

11 Οὐκοῦν ἀλλὰ τοῦτό γε μὴ ἀντεῖπρς ὦ Μοῖρά μοι.

ΚΛΩΘΩ

Τὸ ποῖον;

ΜΕΓΑΠΕΝΘΗΣ

Εἰδέναι βούλομαι τὰ μετ' ἐμὲ ὅτινα ἔξει τὸν τρόπον.

ΚΛΩΘΩ

"Ἀκουε' μᾶλλον γὰρ ἀνιῶσθι μαθίων. τὴν μὲν γυναῖκα Μίδαο ὁ δοῦλος ἔξει, καὶ πάλαι δὲ αὐτὴν ἐμοίχευεν.

ΜΕΓΑΠΕΝΘΗΣ

Ὁ κατάρατος, ὅν ἐγὼ πειθόμενος αὐτῇ ἀφήκα δαΐθερον;

ΚΛΩΘΩ

Ἡ θυγάτηρ δέ σοι ταῖς παλλακίσιν τοῦ νυνὶ τυραννοῦντος ἐγκαταλεγήσεται· αἱ εἰκόνες¹ δὲ καὶ ἀνδριάντες οὗς ἡ πόλις ἀνέστησέ σοι πάλαι πάντες ἀνατετραμμένοι γέλωτα παρέξουσιν τοῖς θεωμένοις.

ΜΕΓΑΠΕΝΘΗΣ

Εἰπέ μοι, τῶν φίλων δὲ οὐδεὶς ἀγανακτήσει² τοῖς δρωμένοις;

ΚΛΩΘΩ

Τίς γὰρ ἦν σοι φίλος, ἢ ἐκ τίνος αἰτίας γινόμενος; ἀγνοεῖς ὅτι πάντες οἱ καὶ προσκυνοῦντες καὶ τῶν λογομένων καὶ πραττομένων ἕκαστα ἀπαι-

¹ αἱ εἰκόνες: *Freitagacha*: *εικόνες* MSS.

² ἀγανακτήσει: *K. Schwarzia*: *ἀγανακτεῖ* MSS.

THE DOWNWARD JOURNEY

CLOTHO

He too will soon be here, you'll find, slain by the new ruler

MEGAPENTIES

Well, at all events don't refuse me this, Lady of Destiny.

CLOTHO

What?

MEGAPENTIES

I want to know how things will turn out after my death.

CLOTHO

Listen, for it will vex you all the more to know. Midas, your slave, will have your wife; indeed, he has seen her lover a long time.

MEGAPENTIES

Curse him, I set him free at her request!

CLOTHO

Your daughter will be enrolled among the concubines of the present tyrant, and the busts and statues which the city long ago set up in your honour will all be pulled down and will make everyone who looks at them laugh.

MEGAPENTIES

Tell me, will none of my friends get angry at these doings?

CLOTHO

Why, what friend did you have, and how did you make him? Don't you know that all those who bowed the knee and praised your every word and deed did so either from hope or from fear, being

THE WORKS OF LUCIAN

μοῦντες ἢ φόβῳ ἢ ἐλπίσι ταῦτα ἔδρουν, τῆς ἀρχῆς
ὄντες φίλοι καὶ πρὸς τὸν καιρὸν ἀποβλέποντες;

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν σπένδοντες ἐν τοῖς συμποσίοις μεγάλην
τῇ φωνῇ ἐπηύχοντό μοι πολλὰ καὶ ἀγαθὰ, προ-
αποθανεῖν ἕκαστος αὐτῶν ἔτοιμος, εἰ οἶόν τε εἶναι
καὶ ὅλως, ὁρκυς αὐτοῖς ἦν ἐγώ.

ΚΛΩΘ

Τουγαροῦν παρ' ἐνὶ αὐτῶν χθὲς δειπνήσας ἀπέ-
θανες· τὸ γὰρ τελευταῖόν σοι πειεῖν ἐνεχθῆεν ἐκεῖνο
δευρὶ κατέπεμψέ σε.

ΜΕΓΑΠΕΝΘΗΣ

Τοῦτ' ἄρα πικροῦ τινος ἡσθόμην· τί βουλό-
μενον δὲ ταῦτα ἔπραξε,

ΚΛΩΘ

Πολλὰ με ἀνακρίνεις, ἐμβῆναι δέον.

ΜΕΓΑΠΕΝΘΗΣ

- 12 Ἐν με πνέγει μάλιστα, ὦ Κλωθοῖ, δι' ὅπερ
ἐπόθουν κἀν¹ πρὸς ὀλίγον ἐς τὸ φῶς ἀνακῦψαι
πάλιν.

ΚΛΩΘ

Τι δὲ τοῦτό ἐστιν; ἔοικε γάρ τι παμμέγεθες
εἶναι.

ΜΕΓΑΠΕΝΘΗΣ

Καρίων ὁ ἐμὸς οἰκῆτης ὅπει τάχιστα με ἀπο-
θανόντα εἶδε, περὶ δαίλην ὀψίαν ἀνελθὼν εἰς τὸ
οἶκημα ἔνθα ἐκείμην, σχολῆς οὔσης—οὔδεις γὰρ
οὐδὲ ἐφύλαττέ με—Γλυκέριον τὴν παλλάκιδά

¹ κἀν B, Frizsche; καὶ other MSS.

THE DOWNWARD JOURNEY

friends of your power, not of you, and keeping their eyes on the main chance?

MEGAPENTHES

But as they poured their libations at our drinking parties they used to pray at the top of their voices that many blessings might descend upon me, saying every one of them that he was ready to die for me if so might be, in a word, they swore by me.

CLOTHO

Consequently, you died after dining with one of them yesterday. It was that last drink he gave you that sent you down here.

MEGAPENTHES

Then that is why I noticed a bitter taste. But what was his object in doing it?

CLOTHO

You are asking me many questions when you ought to get aboard.

MEGAPENTHES

There is one thing that sticks in my throat above all, Clotho, and on account of it I longed to ship back again to the light of day, if only for a moment.

CLOTHO

What is that? It must be something tremendous.

MEGAPENTHES

As soon as Cario, my valet, saw that I was dead, toward evening he came into the room where I lay, having nothing to do, for nobody was doing anything, not even guarding me, and brought in my mistress Glycerium, they had been on good terms a long time,

μον—και πάλαι δέ, οἶμαι, κακοινωνήκεσαν—
 παραγαγὼν ἐπισπασάμενος τὴν θύραν ἐσπόμεναι
 καθάπερ οὐδενὸς ἔνδον παρόντος· εἰτ' ἐπειδὴ ἄλλος
 εἶχε τῆς ἐπιθυμίας, ἀποβλέψας εἰς ἐμέ, “Σὺ
 μέντοι,” φησιν, “ὦ μιᾶρὸν ἀνθρώπιον, πληγὰς
 μοι πολλὰς οὐδὲν ἀδικοῦντι ἐνέτεινας.” καὶ
 ταῦθ' ἅμα λέγων παρέτιλλε τὴν καὶ κατὰ κόρη
 ἔπαιε, τέλος δὲ πλατὺν χρεμψύμενος καταπτύσας
 μου καί, “ὦ τὸν Ἀσεβῶν χῶρον ἄπιθι,”
 ἐπειπὼν ἔφυγε· ἐγὼ δὲ ἐνεπιμπράμην μὲν, οὐκ
 εἶχον δὲ ὁμῶς ὅ τι καὶ δρῖσαιμι αὐτὴν αὖτος ἤδη
 καὶ ψυχρὸς ὢν. καὶ ἡ μιᾶρὰ δὲ παιδίσκη ἐπεὶ
 ψύφου προσιόντων τινῶν ἤσθετο, σιέλω χρίσασα
 τοὺς ὀφθαλμοὺς ὡς δακρύσασα ἐπ' ἐμοί, κωκύ-
 ουσα καὶ τοῦνομα ἐπικαλονμένη ἀπηλλιάττετο.
 ὦν εἰ λαβοίμην—

ΚΛΩΘ

- 13 Παῦσαι ἀπειλῶν, ἀλλὰ ἔμβηθι καιρὸς ἤδη
 σε ἀπαντᾶν ἐπὶ τὸ δικαστήριον.

ΜΕΤΑΠΕΝΘΗΣ

Καὶ τίς ἀξιώσει κατ' ἀνδρὸς τυράννου ψήφον
 λαβεῖν,

ΚΛΩΘ

Κατὰ τυράννου μὲν οὐδεὶς, κατὰ νεκροῦ δὲ ὁ
 Ῥαδάμανθυς, ὃν αὐτίκα ὄψει μάλ' ἀδίκου καὶ
 κατ' ἀξίαν ἐπιτιθέντα ἐκάστη τὴν δίκην· τὸ δὲ
 νῦν ἔχον μὴ διάτριβε.

ΜΕΤΑΠΕΝΘΗΣ

Κἂν ἰδιώτην με ποίησον, ὦ Μοῖρα, τῶν πε-
 νήτων ἕνα, κἂν δοῦλον ἀντὶ τοῦ πάλαι βασιλέως·
 ἀναβιβῶναί με ἔασον μόνον.

THE DOWNWARD JOURNEY

I suppose. Shutting the door, he began to make free with her as though nobody was in the room, and then, when he had enough of it, he gazed at me and said: "You wretched little shrimp, you often gave me beatings when I was not at fault." With that he pulled my hair and hit me in the face, and finally, after clearing his throat raucously and spitting on me, went away saying: "Off with you to the place of the wicked!" I was aflame with rage, but could not do a thing to him, for I was already stiff and cold. And as for the wretched wench, when she heard people approaching she smeared her eyes with spittle as if she had been crying over me and went away weeping and calling my name. If I should catch them—

CLOTUS

Stop threatening and get aboard, it is already time for you to make your appearance in court.

MEGAPENTHES

And who will dare to pass judgement on a tyrant?

CLOTUS

On a tyrant, no one, but on a dead man, Rhadamanthus. You shall soon see him unpose on every one of you the sentence that is just and fits the case. No more delay now

MEGAPENTHES

Make me even a common man, Lady of Destiny, one of the poor people; make me even a slave instead of the king that once I was. Only let me come to life again!

THE WORKS OF LUCIAN

ΚΛΩΘ

Ποῦ 'στιν ὁ τὸ ξύλον, καὶ σὺ δέ, ὦ Ἑρμῆ,
σύρατ' αὐτὸν εἰσω τοῦ ποδός· οὐ γὰρ ἂν ἐμβαίη
ἐκῶν

ΕΡΜΗΣ

"Ἐποι νῦν, δραπάτα· δέχου τοῦτον σὺ, παρθμεῖ,
καὶ τὸ δαῖνα,¹ ὅπως ἀσφαλῶν—

ΧΑΡΩΝ

Ἀμέλει, πρὸν τὸν ἴσταν δεδήσεται,

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν ἐν τῇ προεδρίᾳ καθέζεσθαι με δεῖ.

ΚΛΩΘ

"Οτι τί;

ΜΕΓΑΠΕΝΘΗΣ

"Οτι, νῆ Δία, τύραννος ἦν καὶ δορυφόρους εἶχεν
μυρίους.

ΚΤΝΙΣΚΟΣ

Εἰτ' οὐ δικαίως σε παρέτιλλεν ὁ Καριων οὕτως;
σκαῖόν ὄντα; πικρὰν δ' οὖν τὴν τυραννίδα ἔχεις
γευσάμενος τοῦ ξύλου.

ΜΕΓΑΠΕΝΘΗΣ

Τολμήσαι γὰρ Κυνίσκος ἐπανατείνασθαι μοι
τὸ Βάκτρον, οὐκ ἐγὼ σε πρόημι, ὅτι ἐλεύθερος
ἄγαν καὶ τραχὺς ἦσθα καὶ ἐπιτιμητικός, μικροῦ
δεῖν προσπαττάλευσα,

ΚΤΝΙΣΚΟΣ

Τοιγαροῦν μενεῖς καὶ σὺ τῷ ἴστῳ προσπαπατ-
ταλειμένος.

ΜΙΚΤΑΛΟΣ

- 14 Εἰπέ μοι, ὦ Κλωθοῖ, ἐμοῦ δὲ οὐδεὶς ὑμῖν λόγος;
ἢ διότι πένης εἰμί, διὰ τοῦτο καὶ τελευταῖον ἐμ-
βῆναί με δεῖ;

¹ τὸ δαῖνα Britzschke τὸν δαῖνα MSS.

THE DOWNWARD JOURNEY

CLOTHO

Where is the man with the club? You take hold of him too, Hermes, and pull him in by the leg, for he won't go aboard willingly.

HERMES

Come along now, runaway. (To CHARON.) Take this fellow, ferryman, and see here—mind you make sure—

CHARON

No fear he shall be lashed to the mast.

MEGAPENTHES

But I ought to sit on the quarter-deck!

CLOTHO

For what reason?

MEGAPENTHES

Because I was a tyrant, God knows, and had a regiment of guardsmen.

CYNISCUS

Then wasn't Cario justified in pulling your hair, if you were such a lout? But you'll get small joy of your tyranny if I give you a taste of my club!

MEGAPENTHES

What, will a Cyniscus make bold to shake his staff at me? Did I not come within an ace of trieing you up to a cross the other day because you were too free-spoken and sharp-tongued and censorious?

CYNISCUS

That is why you yourself will stay trieced up to the mast.

MICYLUS

Tell me, Clotho, do you people take no account at all of me? Is it because I am poor that I have to get aboard last?

THE WORKS OF LUCIAN

ΚΛΟΦΩ

Σὺ δὲ τίς εἶ;

ΜΙΚΥΛΛΟΣ

Ὁ στυγερὸς Μικυλλός

ΚΛΟΦΩ

Εἴτα εἶχθῃ βραδύνων, οὐχ ὁρᾷς ὅπως ὁ τύραννος ὑπισχνείται δωρεῖν ἀφείδειν πρὸς ἄλλους; θαῦμα γοῦν ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή.

ΜΙΚΥΛΛΟΣ

Ἄκουσον, ὦ βελτίστη Μοιρῶν· εὐπένυ με ἡ τοῦ Κικελωπὸς ἐκείνη εὐφραίνει δωρεῶν, ὑπισχνέσθαι ὅτι "πυμάτων ἐγὼ τοῦ (ὀντιν) ἐπιδόμας" ὅν τε γοῦν πρῶτον, ἄν τε πυμάτων, οἱ αὐτοὶ οὐδεντὶ περιμένουσιν· ἄλλως τε οὐδ' ὅμοια τὰ μὲν τοῖς τῶν φλουσίων· ἐπὶ διαμέτρου γὰρ ἡμῶν οἱ βίωσι, φασίν· ὁ μὲν γὰρ τυράννης εὐδαιμων εἶναι δοκῶν παρὰ τοῦ βίου, φοβερός ἅπασιν καὶ περιβλεπτός, ὑπολιπὼν χρυσὸν τοσοῦτον καὶ ἀργυρίου καὶ ἐσθίγτα καὶ ἵππους καὶ δοῖπτα καὶ παῖδας ὥραιον καὶ γυναῖκας ευμορφεῖς εἰκότες ἡμῶν καὶ ἀποσπώμενος αὐτῶν ἤχθετο· εἰ γὰρ οἶδ' ὅπως καθυπερῖψεν τι προσέχεται τοῖς τοιούτοις ἡ ψυχὴ καὶ οὐκ ἐθέλει ἀπαλλάττεσθαι ραδίως ἅτε αὐτοῖς πάλαι προστετηκεῖν· μᾶλλον δὲ ὥσπερ ἀρρηκτοὶ τι οὗτοι ὁ δεσμός ἐστιν, ᾧ δεδεσθαι συμβεβήκει αὐτοῖς. ἀμέλει εἴην ἀπηγῇ τι αὐτοὺς μετὰ βίας, ἀναγκάσουσι καὶ ἐκτείνουσι, καὶ τὰ ἄλλα ἔντες θρασεῖς, βίβλοι πρὸς ταυτὴν εὐρίσκονται τὴν ἐπὶ τῶν Ἀιδῶν φερουσῶν οὖον ἐπιστρεφόνται γοῦν εἰς τοῦτον

THE DOWNWARD JOURNEY

CLOTHE

And who are you?

MICYLLUS

The cobbler Micyllus.

CLOTHE

So you are aggrieved at having to wait? Don't you see how much the tyrant promises to give us if we will let him go for a little while? Indeed, it surprises me that you are not equally glad of the delay.

MICYLLUS

Listen, kind Lady of Destiny, I have no great liking for such gifts as this famous one of the Cyclops, "to be promised" I had not known best of all.¹ In truth, be it first, be it last, the same teeth are in waiting. Besides, my position is not like that of the rich; our lives are poles apart, as the saying goes. Take the tyrant, considered fortunate his whole life long, frayed and annoyed by everybody, when he came to leave all his gold and silver and clothing and horses and dinners and handsome favourites and beautiful women, no wonder he was distressed and took it hard to be dragged away from them. Some how or other the soul is tied, as it were, to things like these and will not come away readily because it has been caving to them long; indeed, the ties with which such men have the misfortune to be bound are like unbreakable fetters. Even if they are haled away by force, they lament and entreat, you may be sure, and although they are bold in everything else, they prove to be cowardly in the face of this journey to Hades. At any rate, they turn back and, like unsuccessful lovers, want to

¹ *Odyssey* 9, 260

- καὶ ὥσπερ οἱ δυσέρωτες κἀν πόρρωθεν ἀποβλήττειν
τὰ ἐν τῇ φωτὶ βουλανταί, οἷα ὁ μυτιαιὸς ἐκείνους
ἐποίησε καὶ παρὰ τὴν εὐδὸν ἀποδιδρυσκῶν κἵνταυθὰ
15 σε καταλιπαρῶν. ἔγωγε δὲ ἥτε μὴδὲν ἔχων ἐνεχυ-
ρον ἐν τῇ βίῃ, οὐκ ἄγρον, οὐ συνοικίαν, οὐ χρυσόν,
οὐ σκεῦος, οὐ δόξαν, οὐκ εἰκόνας, εἰκυίας εὐζώνους
ἦν, πεπαιδὴ μοκὸν ἢ ἄτροπος ἐντυσέ μοι, δαμνὸς
ἀπορριψαί τὴν σμίλην καὶ τὸ πιπτυμα πρηπίδα
γὰρ τίνα ἐν ταῖν χεροῖν εἶχον - ἵνα πηδῆσας εὐθυ-
ἀνυποδῆτος οὐδὲ τὴν μαλαυτήριαν ἀπονεψάμενος
εἰπομένη, μᾶλλον δὲ ἴγουμένη, ἐν τοῖς προσωρῶν· οὐ-
δὲν γὰρ με τῶν κατοικίῃ ἐπιστρεφε καὶ μετεκυλεῖ.
καὶ νῆ Δι' ἰδὲ καλὰ τὰ παρ' ὑμῖν πάντα ἄρῳ· τότε
γὰρ ἰσοτιμίαν ἀπασιν εἶναι καὶ μηδὲνα τοῦ πλεονεξ-
διαφέρειν, υπερηδίστον ἔμοι γοῦν δοκεῖ. τεκμαιρο-
μαι ἔε μὴδ' ὑπαιτῆσθαι τὰ χρεῖα τοῖς οφειλόντας
ἐνταῖθα μὴδὲ φοροῦν ὑποτελεῖν, τὸ δὲ μεγίστον,
μὴδὲ ριγοῦν τοῦ χειμῶνος μὴδὲ νοσεῖν μὴδ' ὑπὸ
τῶν δεινατωτέρων βαπτίζεσθαι· εἰρηνὴ δὲ πᾶσι καὶ
πράγματα ἐς τὸ ἑμπαλὲν ἡσυχασμένα· ἡμεῖς μὲν
οἱ πεινῆτες γελῶμεν, ἀνιῶνται δὲ καὶ οἰμωζουσιν
οἱ πλούσιοι.

ΚΛΑΠΗ

- 10 Πάλαι οὖν σε, ὦ Μικυλλε γελῶντα ἑωρων. τί
δ' ἦν δὲ σε μάλιστα δαίμων γελᾶν,

ΜΙΣΤΑΛΛΟΣ

Ἄκουσον, ὦ τιμωρὶς μοι θεῶν παροικῶν ἔγωγε
τῇ τιμῇ¹ πυλὶ ἀκριβῶς ἑωρων τὰ γυγνομένα
παρ' αὐτῇ καὶ μοι ἐδοκεῖ τότε ἰσοθεὸς τις εἶναι·
τις γὰρ πορφύρας τὸ ἄνθος ὀρῶν ἑμακάριζον,
καὶ τῶν ἀκολουθούντων τὸ πλῆθος καὶ τῶν

¹ τῇ τιμῇ. *Εἰς τὴν ἀντιφάσην* M.B.

THE DOWNWARD JOURNEY

gaze, even from afar, at things in the world of light. That is what yonder poor fool did, who not only ran away on the road but heaped you with entreaties when he got here. But as for me, having nothing at stake in life, neither farm nor tenement nor gold nor gear nor reputation nor statues, of course I was in marching order, and when Atropos did but sign to me I gladly flung away my knife and my lentier (I was working on a suicidal) and sprang up at once and followed her, barefooted as I was and without even washing off the blacking. In fact, I led the way, with my eyes to the fore, since there was nothing in the rear to turn me about and call me back. And by Heaven I see already that everything is splendid here with you, for that all should have equal rank and nobody be any better than his neighbour is more than pleasant, to me at least. And I infer that there is no dunning of debtors here and no paying of taxes, and above all no freezing in winter or falling ill or being thrashed by men of greater consequence. All are at peace, and the tables are turned, for we paupers laugh while the rich are distressed and lament.

CLOTHO

Indeed, I noticed some time ago that you were laughing, Micytus. What was it in particular that made you laugh?

MICYTUS

Listen, goddess whom I honour most. As I lived next door to Sir Tyrant on earth, I used to see quite distinctly what went on at his house, and I then thought him a very god, for I held him happy when I saw the splendour of his purple, the number of his

χρυσόν καὶ τὰ λιθοκυλλήτα ἐκπώματα καὶ τὰς
 κλινὰς τὰς ἀργυροποδας· ἐτι δὲ καὶ ἡ κνῖσα ἡ
 τῶν σκευαζομένων εἰς τὸ δεῖπνον ἀπέκναιε με,
 ὥστε ὑπερμυθῶν τις ὤνῃ καὶ τρισολήβιος μοι
 καταφμινετο καὶ μονοουχὶ πάντων¹ καλλίων
 καὶ ὑψηλότερος ὅλῃ πηχεὶ βασιλακῇ, ἐκαιρό-
 μενος τῇ τύχῃ καὶ σεμνῶς προβαίνων καὶ ἑαυτὸν
 ἐξυψιωνίζων καὶ τοὺς ἐκτυγχάνοντας ἐκπλήττων.
 ἐπεὶ δὲ ὑπέθασεν, αὐτὸς τε παγγέλοις ᾤφθη μοι
 ἰσοδυσσεύμενος τὴν τρυφήν, κίμαυτοῦ ἐτι μᾶλλον
 κατεγέλων οἷον καθαρχα εἰσθίπειν, ὑπὸ τῆς
 κνίσσης τεκμαιρούμενος αὐτοῦ τὴν εὐδαιμονίαν καὶ
 μακαρίζων ἐπὶ τῇ αἵματι τῶν ἐν τῇ Λακωνικῇ
 11 θαλαττῇ κοχλιδῶν. οὐ μόνον δὲ τοῦτον, ἀλλὰ καὶ
 τὸν δανειστὴν Ἰνίφωνα ἰδὼν στένοντα καὶ μετα-
 γινώσκοντα ὅτι μὴ ἀπέλαυσε τῶν χρημάτων,
 ἀλλ' ἄγευστος αὐτῶν ἀπέθανε τῇ ἡσυχίᾳ· Ῥο-
 δοχάρει τὴν οὐσίαν ἀπολιπών,—οὗτος γὰρ
 ἐσχίστα ἦν αὐτῷ γένοις καὶ πρῶτος ἐπὶ τὸν
 κληρον ἐκαλεῖτο κατὰ τὸν νομὸν· οὐκ εἶχαν ὅπως
 καταπαύσω τὸν γέλωτα, καὶ μάλιστα μεμνημένος
 ὅτι πᾶσι δαί καὶ αὐχμηρὸς ἦν, φροντίζας τὸ
 μέγιστον ἀναπλεῖν καὶ μόνοις τοῖς δακτύλοις
 πλουτῶν, οἷς ταλάντα καὶ μυριάδας ἐλογίζετο,
 κατὰ μικρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθη-
 σόμενα πρὸς τοῦ μακαρίου Ῥοδοχάρους· ἀλλὰ τί
 οὐκ ἀπερχόμεθα ἤδη καὶ μεταξὺ γὰρ πλείοντες τὰ
 λοιπὰ γελασόμεθα οἰμωζοντας αὐτοὺς ὁρώντες.

¹ εἰς τὴν Ἐπίταφον ποτὶ τὸν ΜΕΝΕΛΑΟΝ.

THE DOWNWARD JOURNEY

attendants, his plate, his jewelled goblets, and his couches with legs of silver, besides, the savour of the dishes prepared for his dinner drove me to distraction. Therefore he appeared to me a super-man, thrice-blessed, better looking and a full royal cubit taller than almost anyone else, for he was uplifted by his good fortune, walked with a majestic gait, carried his head high and dazzled all he met. But when he was dead, not only did he cut an utterly ridiculous figure in my eyes on being stripped of his pomp, but I laughed at myself even more than at him because I had marvelled at such a worthless creature, inferring his happiness from the savour of his kitchen and counting him lucky because of his purple derived from the blood of innocents in the Laconian Sea. And he was not the only one that I laughed at. When I saw the waver (Thipho) groaning and regretting that he had not enjoyed his money but had died without sampling it, abandoning his property to that wautrel Rhodochares, who was next of kin to him and had the first claim on the estate according to law, I could not control my laughter, especially when I came to mind how pale and unkempt he always was, with a forehead full of worries, feeling his riches only with the fingers with which he reckoned up thousands and tens of thousands as he gathered in little by little, what was soon to be poured out by that lucky dog Rhodochares. But why not go now? We can finish our laughing during the sail as we see them crying.

THE WORKS OF LUCIAN

ΚΛΗΘΗ

Ἐμβαλε, ἵνα καὶ ἀνιμῶσῃται ὁ πορθμεὺς τὸ ἀγκύριον.

ΧΑΡΩΝ

- 16 Οὗτος ποῖ φέρῃ; πλήρες ἤδη τὸ σκάφος· αὐτοῦ περίμενε εἰς αὐριον· ἔωθάν σε διαπορθμεύσομεν.

ΜΙΚΤΛΑΟΣ

Ἄδικεῖς, ὦ Χαρων, ἔωλον ἤδη μακρὸν ἀπολεμπάνων· ἀμέλει γράψομαί σε παρανόμων ἐπὶ τοῦ Ῥαδαμάνθυος. οἶμοι τῶν κακῶν ἤδη πλέουσιν· ἐγὼ δὲ μόνος ἐνταῦθα περιλειψομαι. καίτοι τί οὐ διανήχομαι κατ' αὐτούς; οὐ γὰρ δεδία μὴ ἀπαγορεύσας ἀποπνιγῶ ἤδη τεθνεώς· ἄλλως τε οὐδε τον ὕβολον ἔχω τὰ πορθμεῖα καταβαλεῖν.

ΚΛΗΘΗ

Τί τοῦτο; περίμενον, ὦ Μίκυλλα· οὐ θυμὸς οὕτω σε διελθεῖν.

ΜΙΚΤΛΑΟΣ

Καὶ μὴν ἴσως ὑμῶν καὶ προκαταχθῆσομαι.

ΚΛΗΘΗ

Μηδαμῶς, ἀλλὰ προσελάσαντες ἀναλάβωμεν αὐτόν· καὶ σύ, ὦ Ἑρμῆ, συνανάσπασον.

ΧΑΡΩΝ

- 19 Ποῦ νῦν καθεδεῖται μαστὰ γὰρ πάντα, ὡς ὄρεα.

ΣΤΡΩΜΗΣ

Ἐπὶ τοὺς ὄμους, εἰ δοκεῖ, τοῦ τιράννου.

ΚΛΗΘΗ

Καλῶς ὁ Ἑρμῆς ἐνευόησεν.

THE DOWNWARD JOURNEY

CLOTHO

Get aboard, so that the ferryman can haul the anchor up.

CHARON

Hi, fellow. Where are you going so fast? The boat is full already. Wait there till to-morrow, we'll set you across first thing in the morning

MICYLLUS

You are committing a misdemeanour, Charon, in leaving behind you a dead man who is already high. No fear, I'll have you up before Rhadamanthus for breaking the law. Oh, Lord! What hard luck! They are settling already, "and I'll be left behind here all alone!"¹ But why not swim across in their wake? I'm not afraid of giving out and drowning, seeing that I'm already dead! Besides, I haven't an obol to pay my passage.

CLOTHO

What's this? Wait, Micyllus, you mustn't cross that way.

MICYLLUS

See here, perhaps I'll beat you to the shore.

CLOTHO

No, no! Come, let's row up and take him in. Hermes, lend a hand to pull him in.

CHARON

Where shall he sit? The boat's full, as you see.

HERMES

On the shoulders of the tyrant, if you like.

CLOTHO

A happy thought, that of Hermes.

¹ The words form a trimeter in the Greek, perhaps a line of comedy.

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Ἀνάβαινε οὖν καὶ τὸν τένοντα τοῦ ἀλιτηρίου
καταπάτει· ἡμεῖς δὲ εὐπλοῶμεν.

ΚΤΝΙΣΚΟΣ

ὦ Χάρων, καλῶς ἔχει σοι τὰς ἀληθείας
ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν ὀβολὸν μὲν οὐκ ἂν
ἔχοιμι δοῦναί σοι καταπλεύσας· πλεόν γὰρ οὐδὲν
ἔστι τῆς πῆρας ἣν ὀρᾷς καὶ τουτοῦ τοῦ ξύλου·
τᾶλλα δὲ ἢ ἀντλεῖν, εἰ θέλεις, ἔτοιμος ἢ¹ πρόσ-
κωπος εἶναι μῆμψῃ δὲ οὐδέν, ἣν εὐήρες καὶ
καρτερόν μοι ἐρετμὸν δῶς μένον.

ΧΑΡΩΝ

Ἐρεττε καὶ τουτὶ γὰρ ἱκανὸν παρὰ σοῦ
λαβεῖν.

ΚΤΝΙΣΚΟΣ

Ἢ καὶ ὑποκαλεῖσθαι δεήσει;

ΧΑΡΩΝ

Νῆ Δία, ἥνπερ εἰδὼς κέλευσμά τι τῶν ναυτι-
κῶν.

ΚΤΝΙΣΚΟΣ

Οἶδα καὶ πολλά, ὦ Χάρων. ἀλλ', ὀρᾷς, ἀντ-
σηχοῦσιν οὗτοι δακρύοντες ὥστα ἡμῶν τὸ ῥῆμα
ἐπιταραχθήσεται.

ΝΕΚΡΟΙ

- 20 Οἶμοι τῶν κτημίων.—Οἶμοι τῶν ἀγρῶν.—
Ὅττοτοῖ, τὴν οἰκίαν οἶαν ἀπέλιπον.—Ὅσα τά-
λαντα ὁ κληρονόμος σπαθήσει παραλαβών.—
Αἰαῖ τῶν νεογνῶν μοι παιδίων.—Τίς ἄρα τὰς
ἀμπέλους τρυγήσει, ἅς πέρυσιν ἐφύτευσάμην;

¹ ἢ ἀντλεῖν, εἰ θέλεις, ἔτοιμος ἢ A. M. H. : ἢ ἀντλεῖν ὁδῶν
(θέλει) ἔτοιμος καὶ MMS. *Ungitzaaha* τραπεροσος (ἀντλεῖν, ἢ).
Of *Ulaton* l.

THE DOWNWARD JOURNEY

CHARON

Climb up, then, and set your feet on the sinner's neck. Let's go on while the wind is fair.

CYNISCUS

Charon, I may as well tell you the truth here and now. I shan't be able to pay you your obol when we come to land, for I have nothing more than the wallet which you see, and this club here. However, I am ready either to hale, if you like, or to row; you will have no fault to find if you only give me a stout, well-balanced oar.

CHARON

Pull an oar; that will be enough to exact of you.

CYNICUS

Shall I strike up a song, too?

CHARON

Yes, by all means, if you know any of the sailors' chanties.

CYNISCUS

I know plenty of them, Charon; but as you see, these people are competing with our music by crying, so that we shall be put out of tune in our song.

THE DEAD

(ONE) Alas, my wealth (ANOTHER) Alas, my farms (ANOTHER) Alackadny, what a house I left behind me! (ANOTHER) To think of all the thousands my heir will come into and squander! (ANOTHER) Ah, my new-born babes! (ANOTHER) Who will get the vintage of the vines I set out last year?

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Μίκυλλα, σὺ δ' οὐδὲν οἰμώξεις; καὶ μὴν οὐ θέμις ἀδακρυτὶ διαπλεῦσαι τῶνα.

ΜΙΚΥΛΛΟΣ

Ἄπαγε οὐδὲν ἔστιν ἐφ' ὅτῳ ἂν οἰμώξαιμι¹ εὐπλοῶν.

ΕΡΜΗΣ

Ὅμως κἂν μικρόν τι ἕς τὸ ἔθος ἐπιστέναξον.

ΜΙΚΥΛΛΟΣ

Οἰμώξομαι τοίνυν, ἐπειδὴ, ὦ Ἐρμῆ, σοὶ δοκεῖ. οἶμοι τῶν καττιμάτων· οἶμοι τῶν κρηπιδῶν τῶν παλαιῶν· ὅττοσὶ τῶν σαθρῶν ὑποδημάτων. οὐκ ἔτι ὁ κακοδαίμων ἔωθεν εἰς ἑσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶνος ἀνυπόδητός τε καὶ ἡμιγυμνός περιουστήσω τοὺς ὀδόντας ὑπὸ τοῦ κρύους συγκροτῶν. τίς ἄρα μου τὴν σμίλην ἔξει καὶ τὸ πεντητήριον;

ΕΡΜΗΣ

Ἰκανῶς τεθρήνηται· σχεδὸν δὲ ἤδη καταπεπλευκαμέν.

ΧΑΡΩΝ

- 21 Ἄγε δὴ τὰ πορθμεῖα πρῶτον ἡμῖν ἀπόδοτε· καὶ σὺ δὲς· παρὰ πάντων ἤδη ἔχω. δὲς καὶ σὺ τὸν ὀβολόν, ὦ Μίκυλλα.

ΜΙΚΥΛΛΟΣ

Παίξεις, ὦ Χάρων, ἢ καθ' ὕδατος, φασίν, γράφεις παρὰ Μικύλλου δὴ² τινα ὀβολὸν προσδοκῶν. ἀρχὴν δὲ οὐδὲ οἶδα εἰ τετράγωνον ἔστιν ὁ ὀβολός ἢ στρογγύλον.

ΧΑΡΩΝ

Ὡ καλῆς ναυτιλίας καὶ ἐπικερδοῦς τήμαρον.

¹ ἢ οἰμώξαιμι. Bekker: οἰμώξομαι, ἀνοιμώξομαι, ἢ οἰμώξομαι MSS. ² δὴ Fritzsche. ἤδη MSS.

THE DOWNWARD JOURNEY

HERMES

Micyllus, you are not lamenting at all, are you? Nobody may cross without a tear.

MICYLLUS

Get out with you I have no reason to lament while the wind is fair.

HERMES

Do cry, however, even if only a little, for custom's sake.

MICYLLUS

Well, I'll lament, then, since you wish it, Hermes—Alas, my scraps of leather! Alas, my old shoes. Alackaday, my rotten sandals! Unlucky man that I am, never again will I go hungry from morning to night or wander about in winter barefooted and half-naked, with my teeth chattering for cold. Who is to get my knife and my awl?

HERMES

Enough weeping; we are almost in now.

CHARON

Come, now, pay us your fares, all of you, the first thing you do. (To MICYLLUS) You there, pay yours too, I have it from everybody now. I say, Micyllus, pay your obol too.

MICYLLUS

You're joking, Charon, or if not, you might as well write in water as look for an obol from Micyllus. I haven't the slightest idea whether an obol is round or square.

CHARON

What a fine, profitable cruise this has been to-day!

THE WORKS OF LUCIAN

ἀποβαίνετε δ' ὁμῶς· ἐγὼ δὲ ἵππους καὶ βοῦς καὶ
κύνας καὶ τὰ λοιπὰ ζῷα μέτουμε· διαπλευσας γὰρ
ἤδη κἀκεῖνα δεῖ.

ΚΛΩΘΑ

Ἀπαγε αὐτοὺς, ὦ Ἑρμῆ, παραλαβὼν· ἐγὼ δὲ
αὐτῇ ἐς τὸ ἀντιπέρας ἀναπλευσοῦμαι Ἰνδοπάτην
καὶ Ἡραμίθρην τοὺς Σήρας διάξουσα· τεθνῶσι
γὰρ δὴ πρὸς ἀλλήλων περὶ γῆς ὄρων μαχόμενοι.

ΕΡΚΗΣ

Προΐωμεν, ὦ οὔτοι· μᾶλλον δὲ πάντες ἐξίης
ἔπεισθέ μοι.

ΜΙΚΤΑΛΟΣ

22 ὦ Ἡράκλειε, τοῦ ζοφου, ποῦ νῦν ὁ καλὸς
Μέγιστος; ἢ τῷ διαγυφί τις ἐνταῦθα εἰ καλλίων
Φρύνης Σιμίχη, πάντα γὰρ ἴσα καὶ ὁμόχροα καὶ
οὔδεν οὔτε καλόν οὔτε κάλλιον, ἀλλ' ἤδη καὶ τὸ
τριβώνιον τέως¹ ἄμορφον εἶναι μοι δοκοῦν ἰσότημον
γίγνεται τῇ πορφυρίδι τοῦ βασιλέως· ἀφανῆ γὰρ
ἄμφω καὶ ὑπὸ τῷ αὐτῷ σκότῳ καταδευκότα.
Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ὦν τυγχάνεις;

ΚΤΝΙΣΚΟΣ

Ἐνταῦθα λέγω σοι, Μίκυλλε· ἀλλ' ἅμα, εἰ
δοκεῖ, βαδίζωμεν.

ΜΙΚΤΑΛΟΣ

Εὖ λέγεις· ἐμβαλέ μοι τὴν δεξιάν. εἰπέ μοι,
—ἐτελέσθης γάρ, ὦ Κυνίσκε, δῆλον ὅτι τὰ Ἐλευ-
σίνια—οὐχ ὁμοία τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ;

ΚΤΝΙΣΚΟΣ

Εὖ λέγεις· ἰδοὺ γούν² προσέρχεται δαδουχοῦσά

¹ τέως Cobet· πρότερον τέως MSS.

² γούν Fritzsche; εὖν MSS.

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Ashore with you, all the same. I am going after horses and cattle and dogs and the rest of the animals, for they have to cross now

CLUTHO

Take them in charge, Hermes, and lead them off. I myself will go back to the other side to bring over the Chinamen Indopates and Heramithras, for they have just died fighting with one another over boundaries.

HERMES

Let's move on, good people—or better, all follow me in order.

MICYLLUS

Heraclēs, how dark it is! Where now is handsome Megilla, and who can tell here that Simiche is not more beautiful than Phryne? All things are alike and of the same colour, and nothing is either beautiful or more beautiful; indeed, even my short cloak, which till now I thought ugly, is as good as the purple mantle of the king, for both are invisible and submerged in the same darkness. Cyniscus, where in the world are you?

CYNISCUS

Here I am, talking to you, Micyllus. Come, let's walk together, if you like.

MICYLLUS

Good! Give me your hand. Tell me—for of course you have been through the Eleusinian Mysteries, Cyniscus—don't you think this is like them?

CYNISCUS

Right you are, indeed, here comes a woman with

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τις φοβερόν τι καὶ ἀπειλητικὸν προσβλέπουσα. ἦ ἄρα που Ἐρινύς ἐστίν;

ΜΙΚΤΑΛΟΣ

Ἐοικεν ἀπὸ γε τοῦ σχήματος.

ΕΡΜΗΣ

23 Παράλαβε τούτους, ὦ Τισιφώνη, τέτταρας ἐπὶ τοῖς χιλίοις.

ΤΙΣΙΦΩΝΗ

Καὶ μὴν πάλαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει.

ΡΑΔΑΜΑΝΘΥΣ

Πρόσαγε αὐτούς, ὦ Ἴρινον, σὺ δέ, ὦ Ἑρμῆ, κήρυττε καὶ προσκάλει.

ΚΤΝΙΣΚΟΣ

ὦ Ῥαδάμανθου, πρὸς τοῦ πατρὸς ἐμὰ πρῶτον ἐπίσκεψαι παραγαγών.

ΡΑΔΑΜΑΝΘΥΣ

Τίνος ἕνεκα;

ΚΤΝΙΣΚΟΣ

Πάντως βούλομαι κατηγορήσαι τυράννοι τινὲς¹ ἃ συνεπίσταμαι πονηρὰ δράσαντι αὐτῷ παρὰ τὸν βίον. οὐκ ἂν οὖν ἡξιόπιστος εἶην λαγών, μὴ οὐχὶ πρότερον αὐτὸς φανεῖς οἷός εἰμι καὶ οἷόν τινα ἐβίωσα τὸν τρόπον.

ΡΑΔΑΜΑΝΘΥΣ

Τίς δὲ σύ;

ΚΤΝΙΣΚΟΣ

Κυνίσκος, ὦ ἄριστε, τὴν γνώμην φιλόσοφος.

ΡΑΔΑΜΑΝΘΥΣ

Δεῦρ' ἐλθὲ καὶ πρῶτος εἰς τὴν δίκην κατὰστηθι. σὺ δὲ προσκάλει τοὺς κατηγοροὺς.

¹ τυράννοι τινὲς Fritzschke; τινος MSS. Cf. 24, end, 25.

THE DOWNWARD JOURNEY

a torch, who looks very fierce and threatening. Do you suppose it is an Erinyes? ¹

MICVLLUS

Probably, to judge from her appearance.

HERMES

Take these people in charge, Tisiphone, a thousand and four.

TISIPHONE

Indeed, Rhadamanthus here has been awaiting you this long time.

RHADAMANTHUS

Bring them before me, Erinyes. Be crier, Hermes, and summon them by name.

CYNISCUS

Rhadamanthus, in the name of Zeus your father I beseech you to have me up first and judge me.

RHADAMANTHUS

For what reason?

CYNISCUS

Come what may, I wish to prosecute a certain tyrant for the wicked deeds that I know him to have done in life, and I cannot expect to be believed when I speak unless I first make it plain what sort of man I am and what sort of life I led.

RHADAMANTHUS

Who are you?

CYNISCUS

Cyniscus, your worship, by profession a philosopher.

RHADAMANTHUS

Come here and be tried first. Call the plaintiffs.

¹ The Erinyes, or Furies, were Allecto, Megæra, and Tisiphone. The torch of Tisiphone enhances the resemblance to the Mysteries, which were carried on by torch light.

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ΕΡΜΗΣ

24 Εἴ τις Κυνίσκου τούτου κατηγορεῖ, δεῦρο προσίτω.

ΚΤΝΙΣΚΟΣ

Οὐδεὶς προσέρχεται.

ΡΑΔΑΜΑΝΘΥΣ

Ἄλλ' οὐχ ἱκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθε δέ, ὅπως ἐπισκοπήσω σε ἀπὸ τῶν στιγμάτων.

ΚΤΝΙΣΚΟΣ

Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην;

ΡΑΔΑΜΑΝΘΥΣ

Ὅπύσα ἂν τις ὑμῶν πονηρὰ ἐργάσεται παρὰ τὸν βίον, καθ' ἑκάστον αὐτῶν ἄφαντ' ὀπίσθια ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΤΝΙΣΚΟΣ

Ἴδού σοι γυμνὸς παρέστηκα· ὥστε ἀναζήτει ταῦτα ἄπαρ σὺ φῆς τὰ στίγματα.

ΡΑΔΑΜΑΝΘΥΣ

Καθαρὸς ὡς ἐπείπαι οὐτοσὶ πλὴν τούτων τριῶν ἢ τεττάρων ἁμαυρῶν πάνυ καὶ ἁσαφῶς στιγμάτων. καίτοι τί τοῦτο; ἴχνη μὲν καὶ σημεῖα πολλὰ τῶν ἡγκαυμάτων, οὐκ οἶδα δὲ ὅπως ἐξαλείφεται, μᾶλλον δὲ ἐκκέκοπται. πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφηνας,

ΚΤΝΙΣΚΟΣ

Ἐγὼ σοι φράσω· πάλαι πονηρὸς δι' ἀπαιδευσίαν γενόμενος καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἤρξάμην κατ' ὀλίγον ἀπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην.

THE DOWNWARD JOURNEY

HERMES

If any one has charges to prefer against this man Cyniscus, let him come this way

CYNISCUS

No one comes.

MEADAMANTHUS

But that is not enough, Cyniscus: strip yourself, so that I can judge you from the marks on your back.

CYNISCUS

Why, how did I ever come to be a marked man?¹

MEADAMANTHUS

For every wicked deed that each of you has done in his life he bears an invincible mark on his soul.

CYNISCUS

Here I am naked, so seek out the marks you mention.

MEADAMANTHUS

The man is altogether free from marks, except for these three or four, very faint and uncertain. But what is this? There are many traces and indications of brandings, but somehow or other they have been erased, or rather, effaced. How is that, Cyniscus, and how is it that you looked free from them at first?

CYNISCUS

I will tell you. For a long time I was a wicked man through ignorance and earned many marks thereby, but no sooner had I begun to be a philosopher than I gradually washed away all the scurs from my soul.

¹ As *orymaria* (branded man) was applied to rogues in general, there is a slight word-play in the Greek also.

THE WORKS OF LUCIAN

ΡΑΔΑΜΑΝΘΥΣ

Ἀγαθὸν γε οὗτος καὶ ἀνυσιμωτάτῳ χρησάμενος
τῷ φαρμάκῳ ἄλλ' ἄπιθι ἐς τὰς Μακάρων
νῆσους τοῖς ἀρίστοις συνεσομένος, κατηγορήσας
γε πρότερον οὐ φῆς τύραννον. ἄλλους προσκάλει.

ΜΙΚΤΑΛΟΣ

Καὶ τοῦμόν, ὦ Ῥαδάμανθου, μικρόν ἐστι καὶ
βραχείας τινὸς ἐξετάσεως δεύμενον πάλαι γοῦν
σοι καὶ γυνὸς εἰμι, ὥστε ἐπισκώπει.

ΡΑΔΑΜΑΝΘΥΣ

Τίς δὲ ὢν τυγχάνεις;

ΜΙΚΤΑΛΟΣ

Ὁ σκνυτοτόμος Μίκυλλος.

ΡΑΔΑΜΑΝΘΥΣ

Εὖ γε, ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἄν-
επίγραφος ἄπιθι καὶ σὺ παρὰ Κυνίσκου τουτουί.
τὸν τύραννον ἤδη προσκάλει.

ΕΡΜΗΣ

Μεγαπένθης Λακύνδου ἡκότῳ. ποῖ στρέφῃ;
πρόσιθι. σὲ τὸν τύραννον προσκαλῶ. πρόβαλ'
αὐτοῦ, ὦ Τισιφῶνη, ἐς τὸ μέσον ἐπὶ τράχηλον
ώθοῦσα.

ΡΑΔΑΜΑΝΘΥΣ

Σὺ δέ, ὦ Κυνίσκε, κατηγορεῖ καὶ διέλεγχε ἤδη
πλησιότι γὰρ ἂν ἦρ' οὐτοσί.

ΚΥΝΙΣΚΟΣ

Τὸ μὲν ὅλοι σὺδὲ λόγῳ ἔδει· γνώσῃ γὰρ αὐτὸν
αὐτίκα μάλα οἷός ἐστιν ἀπὸ τῶν στιγμάτων.
ὁμῶς δὲ καὶ τὸς ἀποκαλύψω σοι τὸν ἄνδρα καὶ τοῦ
λόγου δείξω φανερωτερον. οὐτοσί γὰρ ὁ τρισκατά-

¹ ἄνῃρ Bommarérouit ἄνῃρ, ὁ ἄνῃρ MBS.

THE DOWNWARD JOURNEY

RHADAMANTHUS

At any rate he made use of a cure that is sound and very efficacious. Well, go your way to the Isles of the Blest to live with the good, but first prosecute the tyrant you spoke of. Hermes, summon others.

MICYLLUS

My case also is a trifling one and needs but a short investigation. In fact, I have been stripped and waiting for you a long time, so inspect me.

RHADAMANTHUS

Who are you?

MICYLLUS

The cobbler Micyllus.

RHADAMANTHUS

Good, Micyllus, you are quite clean and unmarked. Be off and join Cyniscus there. Call the tyrant now.

HERMES

Let Megapenthes, son of Lacydes, come this way. Where are you turning to? Come here! It is you I am calling, tyrant! Thrust him in among us, fist-phone, with a push on the neck.

RHADAMANTHUS

Cyniscus, open your prosecution and state your case now, for here is the man.

CYNISCUS

On the whole, there is no need of words, you will at once discover what sort of man he is from his marks. But in spite of that I will myself unveil the man to you and show him up more plainly. All

THE WORKS OF LUCIAN

ρητορ ὅπως μὲν ἰδιώτης ὡς ἔπραξε, παραλειψίτω
 μοι δοκεῖ ἐπεὶ διὰ τοὺς θρασυτατοὺς προσεται-
 ρισάμενος¹ καὶ θορυφουρὸς συναγαγὼν ἐκαστὰς
 τῇ πυλαί τυραννὸς κατέστη. ἡκιστα μὲν σφέ-
 τερα πλεῖονα ἢ μυρίον, τὰς δὲ οἰκίας ἐκαστὴν
 ἀφαιρουμένον καὶ πλουτὸν πρὸς τὰ ἡγερωτάτων
 ἀφικομένον οὐδεμίαν μὲν ὑπελασσίας ἰδεῖν παρα-
 λήλιντες, ἀπὸς δὲ σματίζεσθαι καὶ ὕβρις κατὰ τὴν
 ἀλλοτρίαν πολιτῶν ἐχρησάτο, παρθένους διαφθείρων
 καὶ ἑφήβους καταεισχυρῶν καὶ πάντα τρόπους
 τοῖς ὑπηκόοις ἐμπαροινῶν. καὶ ὑπεροψίας μὲν γε
 καὶ τυφόν καὶ τοῦ πρὸς τοὺς ἐντυγχάνουσιν φρυ-
 γήματος εἶδε κατ' ἀξίαν διναισθῆναι παρ' αὐτοῦ
 λαλοῦν τὴν διπλὴν ῥήσιν² γόνυ τὸν ἥλιον δὲ τίς
 ἢ τοῦτον ἀσκαρδαμυκτὶ προσέβλεψεν· οὐ μὲν
 ἀλλὰ³ καὶ τῶν κυλασέων τὸ πρὸς σμυττήτα καὶ
 νεουργῶν αὐτοῦ τίς ἂν διηγήσασθαι δυνάητο. ὅς
 γε μήτε τῶν οὐκαιοτάτων ὑπέσχετο καὶ ταῦτα
 ὅτι μὴ ἄλλως κενή τις ἔσται κατ' αὐτοῦ διαβολή,
 αὐτίκα εἰς τὴν προσκαλῶσας τοὺς ὑπ' αὐτοῦ πεφο-
 νευμένους μάλλον δὲ δέλητοι, ὡς ὅρας, πειρεῖσαι
 καὶ περιστάσιν ἐγγχουσιν αὐτὸν αὐτοὶ πάντες,
 ὡς Ῥαδάμανθυ, πρὸς τοῦ ἀλκίτηριον τιθένόσιν, οἱ
 μὲν γυναικῶν ὅσας εὐμορφῶν ἐπιβουλευθέντες,
 οἱ δὲ νέων ἀπαγαγόντων πρὸς ὑβρίων ἀγαλακτε-
 ραίντες, οἱ δὲ ὅτι ἐπλουτοῦν, οἱ δὲ ὅτι ἦσαν
 δεξιοὶ καὶ σμυφροὶ καὶ οὐδαμοῦ ἡρέσαντο τοῖς
 δρωμένοις.

¹ προσεταιρισάμενος Jacobi's *προσεταιρισάμενος*, *προσεταιρισάμενος* M¹ M².

² ῥήσιν Bouiloy ῥήσιν M¹ M².

³ ἀλλὰ Bekker αὐτὸν δὲ M¹ M².

THE DOWNWARD JOURNEY

that the cursed scoundrel did while he was a private citizen I intend to pass over, but when he had leagued himself with the boldest men and had got together a bodyguard, and so had set himself over the city and had become tyrant, he not only put to death more than ten thousand people without a hearing but confiscated their properties in each case, and after he had made himself extremely rich, he did not leave a single form of excess untried, but practised every sort of savagery and high-handedness upon his miserable fellow-citizens, ravishing maids, corrupting boys, and running amuck in every way among his subjects. And for his avariciousness, his pride, and his haughtiness toward all he met you never could exact from him a hitting penalty. It would have been less dangerous to look steadily at the sun than at this man. Then too, in the matter of punishments who could describe his cruel inventiveness? Why, he did not even let his closest kin alone. And that all this is not mere empty calumny against him you will soon find out if you summon up the men he murdered—but no, they are here unsummoned, as you see, and press about him and throttle him. All these men, Raddamanthus, have met their death at the scoundrel's hands, some of them entrapped in plots because of pretty wives, others because they were angry on account of sons outrageously kidnapped, others because they were rich, and others because they were honest and decent and did not like his actions in the least.

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27 Τί πρὸς ταῦτα φῆς, ὦ μαρὲ σύ;
ΡΑΔΑΜΑΝΘΥΣ

ΜΕΓΑΠΕΝΘΗΣ
 Τοὺς μὲν φόβους εἰργασμαι σὺς λέγεις, τὰ δ'
 ἄλλα πάντα, τὰς μοιχείας καὶ τὰς τῶν ἐφήβων
 ὕβρεις καὶ τὰς διαφθοράς τῶν παρθένων, ταῦτα
 πάντα Κυνίσκος μοι κατεψεύσατο.

ΚΥΝΙΣΚΟΣ
 Οὐκοῦν καὶ τούτων, ὦ 'Ραδάμανθν, παρέξω σοι
 μάστιγας.

ΡΑΔΑΜΑΝΘΥΣ
 Τίνας τούτους λέγεις;

ΚΥΝΙΣΚΟΣ
 Προσκύλει μοι, ὦ Ἑρμῆ, τὸν λύχνον αὐτοῦ καὶ
 τὴν κλινὴν· μαρτυρησούσι γὰρ αὐτοὶ παρελθόν-
 τες, οἳα πράττοντι συνηπίσταντο αὐτῷ.

ΕΡΜΗΣ
 Ἡ Κλίνη καὶ ὁ Λύχνος ὁ Μεγαπένθους παρέσ-
 των.¹ εὖ γε ἐποίησαν υπακούσαντες.

ΡΑΔΑΜΑΝΘΥΣ
 Εἶπατε οὖν ὑμεῖς ἅ σύνιστε Μεγαπένθει τούτῳ·
 προτέρα δὲ σὺ ἡ Κλίνη λέγε.

ΚΛΙΝΗ
 Πάντα ἀληθῆ κατηγόρησε Κυνίσκος. ἐγὼ μέντοι
 ταῦτα εἰπεῖν, ὦ δέσποτα 'Ραδάμανθν, αἰσχύνομαι
 τοιαῦτα ἦν ἂν ἐπ' ἐμοῦ διεπράττετο.

ΡΑΔΑΜΑΝΘΥΣ
 Σαφέστατα μὲν οὖν καταμαρτυρεῖς μηδὲ εἰ-
 πεῖν αὐτὰ ὑπομένουσα, καὶ σὺ δὲ ὁ Λύχνος ἤδη
 μαρτύρει.

¹ παρίσταν Οὐβελ παρίστω MSS.

THE DOWNWARD JOURNEY

RHADAMANTHUS

What have you to say to this, you villain?

MEGAPENTHES

The murders which he speaks of I did commit, but in all the rest of it—the intrigues, the outrages against boys and the injuries to girls—in all that Cyniscus has malignèd me.

CYNISCUS

Then for that too, Rhadamanthus, I shall produce you witnesses.

RHADAMANTHUS

Whom do you mean?

CYNISCUS

Hermes, please summon up his lamp and his bed, for they will appear in person and testify to the things that they know he has done.

HERMES

Bed and Lamp of Megapenthes, appear. . .
They have been so good as to comply.

RHADAMANTHUS

Now then, tell us what you know this man Megapenthes to have done. You speak first, Bed.

BED

All that Cyniscus has charged is true. But I am ashamed, Rhadamanthus, my lord, to speak of these matters, such were the deeds he did upon me.

RHADAMANTHUS

Well, you give the clearest of testimony against him by your very reluctance to speak of the facts. Now, Lamp, it is your turn to testify

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ΛΙΤΙΚΝΟΣ

Ἐγὼ τὰ μεθ' ἡμέραν μὲν οὐκ εἶδον· οὐ γὰρ παρήν· ἃ δὲ τῶν νυκτῶν ἐποiei καὶ ἐπασχεν, ὁκνῶ λέγειν· πλὴν ἰλλὰ ἐθεασάμην γε πολλὰ καὶ ἄρρητα καὶ πᾶσαν ὕβριν ὑπερπεπαικότα. καί-
τοι πολλάκις ἐκὼν τοῦλαιον οὐκ ἐπινον ἁποσβῆναι θέλων· ὃ δὲ καὶ προσῆγέ με τοῖς δριμύνοις καὶ τὸ φῶς μου πάντα τρόπον κατεμύεινεν.

ΡΑΔΑΜΑΝΘΥΣ

28 Ἄλλις ἤδη τῶν μαρτύρων. ἰλλὰ καὶ ἀπύδυθι τὴν πορφυρίδα, ἵνα τὸν ἀριθμὸν ἴδωμεν τῶν στιγμῶν. παπαί, ὅλος οὗτος πελιδνὸς καὶ κατάγραφος, μᾶλλον δὲ κυνέος ἐστὶν ἀπὸ τῶν στιγμῶν. τίνα ἂν οὖν κολασθεῖν τρόπον; ἄρ' ἐς τὸν Πυριφλογέθοντά ἐστὶν ἐμβλητέος ἢ παραδοτέος τῷ Κερβέρῳ;

ΚΤΝΙΣΚΟΣ

Μηδαμῶς· ἀλλ' εἰ θέλεις, ἐγὼ σοι καινὴν τινα καὶ πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι.

ΡΑΔΑΜΑΝΘΥΣ

Λέγε, ὡς ἐγὼ σοι μεγιστήν ἐπὶ τούτῳ χάριν εἴσομαι.

ΚΤΝΙΣΚΟΣ

Ἔθος ἐστίν, οἶμαι, τοῖς ἀποθνήσκουσι πᾶσι πίνειν τὸ Λήθης ὕδωρ.

ΡΑΔΑΜΑΝΘΥΣ

Πάνυ μὲν οὖν.

ΚΤΝΙΣΚΟΣ

Οὐκοῦν μόνος οὗτος ἐξ ἀπάντων ἁποτος ἔστω.

ΡΑΔΑΜΑΝΘΥΣ

Διὰ τί δή;

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THE DOWNWARD JOURNEY

LAMP

I did not see what happened by day, for I was not there, and what went on at night I am loth to say; I witnessed many things, however, that were unspeakable and overleaped the bounds of all outrageousness. In fact, I often tried of my own accord to keep my wick from drinking the oil, for I wanted to go out, but he for his part even put me closer to the scene and polluted my light in every way.

RHADAMANTHUS

Enough witnesses! Come, strip off your purple robe that we may see the number of your marks. Well, well! The fellow is all livid and crosscrossed, indeed, he is black and blue with marks. How can he be punished? Shall he be thrown into the River of Burning Fire or turned over to Cerberus?

CYNICUS

No, no. If you like, I will suggest you a punishment that is new and fits his crime.

RHADAMANTHUS

Speak out; I shall be most grateful to you for it.

CYNICUS

It is customary, I believe, for all the dead to drink the water of Lethe?

RHADAMANTHUS

Certainly.

CYNICUS

Then let this man be the only one not to drink it.

RHADAMANTHUS

Why, pray?

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ΚΤΝΙΣΚΟΣ

Χαλεπήν οὕτως ὑφείξει τὴν δίκην μεμνημένος οἷος
ἦν καὶ ὅσον ἡδύνατο ἐν τοῖς ἄνω, καὶ ἀναπεμπαζό-
μενος τὴν τρυφήν.

ΡΑΔΑΜΑΝΘΥΣ

Εὖ λέγεις· καὶ καταδεδικάσθω καὶ παρὰ τὸν
Τάνταλον ἀπαχθεις οὕτως δεδέσθω, μεμνημένος
ὧν ἔπραξε παρὰ τὸν βίον.

THE DOWNWARD JOURNEY

CYNISCUS

He will pay a bitter penalty in that way, by remembering what he was and how much power he had in the upper world, and reviewing his life of luxury

RHADAMANTHUS

Good ' Let sentence stand in that form, and let the fellow be taken off and put in fetters near Tantalus, to remember what he did in life.



ZEUS CATECHIZED

Cyniscus interviews Zeus on predestination and free will and on the *raison d'être* of the gods. The dialogue is written from the Cynic standpoint against the Stoics, and is one of those showing Menippean influence. It stands in somewhat the same relation to the *Icaromenippus* as the *Downward Journey* to the *Menippus*.

ΖΕΥΣ ΕΛΕΓΧΟΜΕΝΟΣ

ΚΤΙΝΙΣΚΟΣ

- 1 Ἐγὼ δέ, ὦ Ζεῦ, τὰ μὲν τοιαῦτα οὐκ ἐνοχλήσω
σε πλοῦτον ἢ χρυσὸν ἢ βασιλείαν αἰτῶν, ἅπερ
εὐκταίεστα ταῖς πολλοῖς, σοὶ δ' οὐ πῶν ῥάδια
παρασχεῖν· οἷώ γοῦν σε τὰ πολλὰ παρακούοντα
εὐχομένων αὐτῶν. ἦν δέ, καὶ τοῦτο ῥᾶστον,
ἐβουλόμην παρὰ σοῦ μοι γενέσθαι.

ΖΕΥΣ

Τί τοῦτό ἐστιν, ὦ Κυνίσκε; σὺ γὰρ ἄτυχῆσαις,
καὶ μάλιστα μετρίων, ὥς φής, δαόμενος.

ΚΤΙΝΙΣΚΟΣ

Απόκριναί μοι πρὸς τινα οὐ χαλεπὴν ἐρώτησιν.

ΖΕΥΣ

Μικρά γε ὥς ἀληθῶς ἡ εὐχὴ καὶ πρόχειρος·
ὥστε ἐρωτα ὅποσα ἂν ἐθέλῃς.

ΚΤΙΝΙΣΚΟΣ

Ἴδου ταῦτα, ὦ Ζεῦ· ἀνέγνως γὰρ δῆλόν σε καὶ
σὺ τὰ Ομήρου καὶ Ἑσιόδου ποιήματα· εἰπέ οὖν
μοι εἰ ἀληθὴ ἐστὶν ἃ περὶ τῆς Εἰμαρμένης καὶ
τῶν Μοιρῶν ἐκεῖνοι ἐρραψφodήκασιν, ἄφυκτα
εἶναι ὅποσα ἂν αὐταὶ ἐπιλήσασιν γεινομένων
ἐκαστῷ,

ZEUS CATECHIZED

CYNISCUS

BUT, Zeus, I for my part won't annoy you that way by asking for wealth or gold or dominion, which are, it seems, very desirable to most people, but not very easy for you to give; at any rate I notice that you generally turn a deaf ear to their prayers. I should like to have you grant me only a single wish, and a very simple one.

ZEUS

What is it, Cyniscus? You shall not be disappointed, especially if your request is reasonable, as you say it is.

CYNISCUS

Answer me a question; it isn't hard.

ZEUS

Your prayer is indeed trivial and easy to fulfil, so ask what you will.

CYNISCUS

It is this, Zeus you certainly have read the poems of Homer and Hesiod: tell me, then, is what they have sung about Destiny and the Fates true, that whatever they spin for each of us at his birth is inevitable?¹

Homer, *Iliad* 20, 127, Hesiod, *Theogony* 218, 204.

THE WORKS OF LUCIAN

ΣΕΥΣ

Καὶ πάνυ ἀληθῆ ταῦτα· οὐδὲν γὰρ ἐστὶν ὃ τι μὴ αἱ Μοῖραι διατίττουσιν, ἀλλὰ πάντα ὅποσα γίνεσθαι, ὑπὸ τῷ τούτῳ ἀντρέκτῳ στρεφόμενα εὐθὺς ἐξ ἀρχῆς ἑκάστων ἐπικεκλωσμένην ἔχει τὴν ἀπόβασιν, καὶ οὐ θέμις ἄλλως γενέσθαι.

ΚΥΝΙΣΚΟΣ

- 2 Οὐκοῦν ὑπόταν ὁ αὐτὸς "Ομηρος ἐν ἐτέρῳ μέρει τῆς ποιήσεως λέγει,

μὴ καὶ ὑπὲρ μοῖραν δόμεν' Ἀΐδος

καὶ τὰ τοιαῦτα, ληρεῖν διηλαδῆ φήσομεν τότε αὐτόν;

ΣΕΥΣ

Καὶ μάλα· οὐδὲν γὰρ οὕτω γένοιτ' ἂν ἔξω τοῦ νόμου τῶν Μοιρῶν, οὐδὲ ὑπὲρ το λινον. οἱ ποιηταὶ δὲ ὅποσα μὲν ἂν ἐκ τῶν Μουσῶν καταχόμενοι ἔδωσιν, ἀληθῆ ταῦτά ἐστιν· ὅποταν δὲ ἀφῶσιν αὐτοὺς αἱ θεαὶ καὶ καθ' αὐτοὺς ποιῶσι, τότε δὴ καὶ σφάλλονται καὶ ὑπεραντὶα τοῖς πρότερον διεξέλασι καὶ συγγνώμη, εἰ ἄνθρωποι ὄντες ἀγνοοῦσι τὰληθές, ἀπελθόντες ἐκείνου ὃ τέως παρὸν ἐρραψώδει δι' αὐτῶν.

ΚΥΝΙΣΚΟΣ

Ἄλλὰ τοῦτο μὲν οὕτω φήσομεν. ἔτι δὲ κάκεινό μοι ἀποκρίναι οὐ τρεῖς αἱ Μοῖραί εἰσι, Κλωθῶ καὶ Λαχεσις, οἶμαι, καὶ Ἄτροπος;

ΣΕΥΣ

Πάνυ μὲν οὖν.

ZEUS CATECHIZED

ZEUS

It is really quite true. There is nothing which the Fates do not dispose, on the contrary, everything that comes to pass is controlled by their spindle and has its outcome spun for it in each instance from the very beginning, and it cannot come to pass differently

CYNISCUS

'Then when this same Homer in another part of his poem says:

"Take care lest ere your fated hour you go to house in Hell"¹

and that sort of thing, of course we are to assume that he is talking nonsense?

ZEUS

Certainly, for nothing can come to pass outside the control of the Fates, nor beyond the thread they spin. As for the poets, all that they sing under the inspiration of the Muses is true, but when the goddesses desert them and they compose by themselves, then they make mistakes and contradict what they said before. And it is excusable that being mere men they do not recognize the truth when that influence is gone which formerly abode with them and rhapsodized through them.

CYNISCUS

Well, we'll assume this to be so. But answer me another question. There are only three of the Fates, are there not—Clotho, Lachesis, I believe, and Atropos?

ZEUS

Quite so.

¹ *Iliad* 20, 323; *eleuphronus* completes the line.

THE WORKS OF LUCIAN

ΚΤΝΙΣΚΟΣ

- 3 Ἡ Εἰμαρμένη τοίνυν καὶ ἡ Τύχη—πολυθρύ-
λητοι γὰρ πάνι καὶ αὗται—τίνας πότε εἰσὶν
ἢ τί δύναται αὐτῶν ἑκατέρα; πότεροι τὰ ἴσα
ταῖς Μοίραις ἢ τι καὶ ὑπὲρ ἐκείνας, ἀκούω γοῦν
ἀπάντων λεγόντων, μηδὲν εἶναι Τύχης καὶ Εἰ-
μαρμένης δυνατώτερον.

ΖΕΥΞ

Οὐ θέμις ἅπαντά σε εἰδέναι, ὦ Κυνίσκε· τίνας
δ' οὖν ἔνεκα ἠρωτήσας το περὶ τῶν Μοιρῶν;

ΚΤΝΙΣΚΟΣ

- 4 Ἦν πρότερόν μοι, ὦ Ζεῦ, κἀκεῖνο εἶπες, εἰ καὶ
ὑμῶν αὗται ἄρχουσι καὶ ἰναγκῇ ὑμῖν ἠρτῆσθαι
ὑπὸ τοῦ λίου αὐτῶν.

ΖΕΥΞ

Ἀνάγκη, ὦ Κυνίσκε. τί δ' οὖν ἐμειδίασας;

ΚΤΝΙΣΚΟΣ

Ἀνεμνησθην ἐκείνων τῶν Ὀμήρου ἐπῶν, ἐν οἷς
παποιοῦσαι αὐτῇ ἐν τῇ ἐκκλησίᾳ τῶν θεῶν δημη-
γορῶν, ὁπότε ἠπείλεις αὐτοῖς ὥς ὑπὸ σειρᾶς
τινος χρυσῆς ἰναρτησόμενος τὰ πάντα ἔφησθα
γὰρ αὐτὸς μὲν τὴν σειρὰν καθήσκειν ἐξ οὐρανοῦ,
τοὺς θεοὺς δὲ ἅμα πάντας, εἰ βούλονται, ἐκκρεμα-
μένους κατασπᾶν βιάσεσθαι.¹ οὐ μὲν κατασπά-
σειν γὰρ, σὺ² δέ, ὁπότεν ἐβελήσης, ραδίως ἅπαντας
αὐτῇ κεν γαίῃ ἐρύσαι αὐτῇ τε θαλάσσῃ.

τότε μὲν οὖν θανμάσιος ἔδοκεις μοι τὴν βίαν καὶ
ὑπέφριπτον μεταξὺ ἀκούων τῶν ἐπῶν· νῦν δὲ
αὐτόν σε ἤδη ὀρώ μετὰ τῆς σειρᾶς καὶ τῶν
ἀπειλῶν ἀπὸ λεπτοῦ νήματος, ὥς φῆς, κρεμά-

¹ βιάσεσθαι. Britische διάξωσθαι. MSB.

² εὐ τοῖς. MSB.

ZEUS CATECHIZED

CYNISCUS

Well then, how about Destiny and Fortune? They are also very much talked of. Who are they, and what power has each of them? Equal power with the Fates, or even somewhat more than they? I hear everyone saying that there is nothing more powerful than Fortune and Destiny

ZEUS

It is not permitted you to know everything, Cyniscus. But why did you ask me that question about the Fates?

CYNISCUS

Just tell me something else first, Zeus. Are you gods under their rule too, and must you needs be attached to their thread?

ZEUS

We must, Cyniscus. But what made you smile?

CYNISCUS

I happened to think of those lines of Homer in which he described you making your speech in the assembly of the gods, at the time when you threatened them that you would hang the universe upon a cord of gold. You said, you know, that you would let the cord down from Heaven, and that the other gods, if they liked, might hang on it and try to pull you down, but would not succeed, while you, whenever you chose, could easily draw them all up, "and the earth and the sea along with them."¹ At that time it seemed to me that your power was wonderful, and I shuddered as I heard the lines, but I see now that in reality you yourself with your cord and your threats hang by a slender thread, as you

¹ *Iliad* 8, 24.

μενον. δοκεῖ γοῦν μοι δικαιότερον ἂν ἡ Κλωθὴ μεγαλαυχήσασθαι, ὥς και σε αὐτὸν ἰνέισπαστον αἰωροῦσα ἐκ τοῦ ἀτράκτου καθύπερ οἱ ἄλλοι ἐκ τοῦ καλὰ μου τὰ ἰχθυῖδια

ΣΕΥΣ

- 5 Οὐκ οἶδ' ὅ τι σοι ταῦτι βούλεται τὰ ἐρωτήματα.

ΚΥΝΙΣΚΟΣ

Ἐκεῖνο, ὦ Ζεῦ, καὶ πρὸς τῶν Μοιρῶν καὶ τῆς ἑμάρμενης μὴ τραχέως μηδε πρὸς ὑγῆν ἀκούσῃς μου τὰ ληθῆ μετὰ παρρησίας λεγοντος εἰ γὰρ οὕτως ἔχει ταῦτα καὶ πάντων αἱ Ἰοῖραι κρατοῦσι καὶ οὐδέν ἂν ὑπ' οὐδενος ἐτι ἀλλαγείη τῶν ἀπαξ δοξαντων αὐταῖς, τινος ἔνεκα ὑμῖν οἱ ἄνθρωποι θνομεν καὶ εκατομβας προσάγομεν εὐχόμενοι γενέσθαι ἡμῖν παρ' ὑμῶν τυγαθά, οὐχ ὁρῶ γὰρ ὅ τι ἂν ἀπολαύσαιμεν τῆς ἐπιμελείας ταύτης, εἰ μήτε τῶν φαύλων ἀποτροπὰς εἰρέσθαι δυνατον ἡμῖν ἐκ τῶν εὐχῶν μήτε ἀγαθοῦ τινος θεοσδότου ἐπιτυχέω

ΣΕΥΣ

- 6 Οἶδα ὅθεν σοι τὰ κομψὰ ταῦτα ἐρωτήματι ἐστιν, παρὰ τῶν καταρτυτῶν σοφιστῶν, οἱ μὴδὲ προνοεῖν ἡμᾶς τῶν ἀνθρώπων φασίν· ἐκεῖνοι γοῦν τὰ τοιαῦτα ἐρωτῶσιν ὑπ' ἰσεβείας, ἀποτρέποντες καὶ τοὺς ἄλλους θύειν καὶ εὐχεσθαι ὥς εἰκαῖον ὄν· ἡμᾶς γὰρ οὐτ' ἐπιμελεῖσθαι τῶν πραττομένων παρ' ὑμῖν οὐθ' ὅλως τι δυνασθαι πρὸς τὰ ἐν τῇ γῇ πρῶγματα, πλὴν οὐ χαιρήσουσί γε τὰ τοιαῦτα διεξιόντες

ΚΥΝΙΣΚΟΣ

Οὐ μὰ τὸν τῆς Κλωθῆς ἀτράκτον, ὦ Ζεῦ, οὐχ ὑπ' ἐκεινων ἀναπνευσθεις ταῦτά σε ἠρωτησα, ὃ δὲ
66

ZEUS CATECHIZED

admit. In fact, I think that Clotho would have a better right to boast, inasmuch as she holds you, even you, dangling from her spindle as fishermen hold fish dangling from a rod.

ZEUS

I don't know what you are driving at with these questions.

CYNISCUS

This, Zeus—and I beg you by the Fates and by Destiny not to hear me with exasperation or anger when I speak the truth boldly. If all this is so, and the Fates rule everything, and nobody can ever change anything that they have once decreed, why do we men sacrifice to you gods and make you great offerings of cattle praying to receive blessings from you? I really don't see what benefit we can derive from this precaution, if it is impossible for us through our prayers either to get what is bad averted or to secure any blessing whatever by the gift of the gods.

ZEUS

I know where you get these clever questions—from the cursed sophists, who say that we do not even exert any providence on behalf of men. At any rate they ask questions like yours out of impiety, and dissuade the rest from sacrificing and praying on the ground that it is silly, for we, they say, not only pay no heed to what goes on among you, but have no power at all over affairs on earth. But they shall be sorry for talking in that way.

CYNISCUS

I swear by the spindle of Clotho, Zeus, they did not put me up to ask you this, but our talk itself is

λόγος αὐτὸς οὐκ οἶδ' ὅπως ἡμῖν προῖαν εἰς τοῦτο ἀπέβη, περιττὰς εἶναι τὰς θυσίας. αὐθις δ', εἰ δοκεῖ, διὰ βραχείων ἐρήσομαί σε, σὺ δὲ μὴ ὀκνήσης ἀποκρινασθαι, καὶ ὅπως ἀσφαλέστερον ἀποκρινῇ.

ΖΕΥΣ

Ἐρώτα, εἰ σοι σχολὴ τὰ τοιαῦτα ληρεῖν.

ΚΤΝΙΣΚΟΣ

7 Πάντα φῆς ἐκ τῶν Μοιρῶν γίνεσθαι;

ΖΕΥΣ

Φημί γάρ.

ΚΤΝΙΣΚΟΣ

Ἵμῶν δὲ δυνατὸν ἀλλάττειν ταῦτα καὶ ἀνακλιῶσθαι;

ΖΕΥΣ

Οὐδαμῶς.

ΚΤΝΙΣΚΟΣ

Βούλεις οὖν ἀπαγάγω καὶ τὸ μετὰ τοῦτο, ἢ δῆλον, κἂν μὴ εἴπω αὐτό;

ΖΕΥΣ

Δῆλον μὲν. οἱ δέ γε θύοντες οὐ τῆς χρείας ἕνεκα θύουσιν, ἀντίδοσιν δὲ¹ τινα ποιοῦμενοι καὶ ὥσπερ ὠνούμενοι τὰ ἀγαθὰ παρ' ἡμῶν, ἀλλὰ τιμῶντες ἄλλως τὸ βέλτιον

ΚΤΝΙΣΚΟΣ

Ἰκανὸν καὶ τοῦτο, εἰ καὶ σὺ φῆς ἐπὶ μηδενὶ χρησίμῳ γίνεσθαι τὰς θυσίας, εὐγνωμοσύνη δέ τιμῶν τῶν ἀνθρώπων τιμώντων τὸ βέλτιον. καίτοι εἰ τις τῶν σοφιστῶν ἐκέλευεν παρῆν, ἤρετο ἂν σε καθ' ὃ τι βελτίους φῆς τοὺς θεοὺς, καὶ ταῦτα ὁμοδούλους τῶν ἀνθρώπων ὄντας καὶ ὑπὸ ταῖς

¹ δὲ A. M. H. : δὲ γ ; not in B.

ZEUS CATECHIZED

it went on led somehow or other to the conclusion that sacrifices are superfluous. But if you have no objection I will question you briefly once more. Do not hesitate to answer, and take care that your answer is not so weak.

ZEUS

Ask, if you have time for such nonsense.

CYNIRCUS

You say that all things come about through the Fates?

ZEUS

Yes, I do.

CYNIRCUS

And is it possible for you to change them, to unspin them?

ZEUS

Not by any means

CYNIRCUS

Then do you want me to draw the conclusion or is it patent even without my putting it into words?

ZEUS

It is patent, of course; but those who sacrifice do not do so for gain, driving a sort of bargain, forsooth, and as it were buying blessings from us, they do so simply to honour what is superior to themselves.

CYNIRCUS

Even that is enough, if you yourself admit that sacrifices are not offered for any useful purpose, but by reason of the generosity of men, who honour what is superior. And yet, if one of your sophists were here, he would ask you wherein you allege the gods to be superior, when really they are fellow-

αὐταῖς δεσποῖναις ταῖς Μοῖραις ταττομένους. οὐ γὰρ ἀποχρήσει αὐτοῖς τὸ ἀθανάτους εἶναι, ὥς δι' αὐτὸ ὑμείνους δοκεῖν· ἐπεὶ τοῦτο γε μακρῷ χεῖρόν ἐστιν, εἴγε τοὺς μὲν κὰν ὁ θάνατος εἰς ἐλευθερίαν ἀφείλετο, ὑμῖν δὲ εἰς ἄπειρον ἐκπίπτει τὸ πρῶγμα καὶ αἰδῖος ἡ δουλεία γίνεται ὑπὸ μακρῷ τῷ λίνῳ στρεφομένη.

ΣΕΥΣ

- 8 Ἄλλ', ὦ Κυνίσκε, τὸ αἰδῖον τοῦτο καὶ ἄπειρον εὐδαιμον ἡμῖν ἐστὶ καὶ ἐν ἅπασιν ἀγαθοῖς ἡμεῖς βιοῦμεν.

ΚΥΝΙΣΚΟΣ

Οὐχ ἅπαντες, ὦ Ζεῦ, ἀλλὰ διώρισται καὶ παρ' ὑμῖν τὸ πρῶγμα καὶ πολλή ταραχὴ ἔνεστι· σὺ μὲν γὰρ εὐδαίμων, βασιλεὺς γάρ, καὶ δύνασαι ἀνασπᾶν τὴν γῆν καὶ τὴν θάλασσαν ὥσπερ ἰμονιδὴν καθεῖς· ὁ δὲ Ἡφαίστος χῶλος ἐστὶ, βαναυσὸς τις καὶ πυρίτης τὴν τέχνην· ὁ Προμηθεὺς δὲ καὶ ἀνεσκολοπισθὴ ποτέ. τὸν γὰρ πατέρα σου τί ἂν λέγοιμι, πεδῆτην ἔτι ἐν τῷ Ταρτάρῳ ὄντα, καὶ ἐρᾶν δὲ ὑμᾶς φασὶ καὶ τιτρώσκεισθαι καὶ δουλεύειν ἐνιοτε παρὰ τοῖς ἀνθρώποις, ὥσπερ ἀμῆλαι καὶ τὸν σὸν ὑδελφὸν παρὰ Λαομέδοντι καὶ παρ' Ἀδμήτῳ τὸν Ἀπολλῶν. ταῦτα δὲ μοι οὐ πάννυ εὐδαίμονα δοκεῖ, ἀλλ' εὐδαίμων ὑμῶν οἱ μὲν τινες εὐτυχεῖς γε καὶ εὐμοῖροι εἶναι, οἱ δὲ ἔμπαλιν ἐγὼ γὰρ λέγειν, ὅτι καὶ ληστεύεσθε ὥσπερ ἡμεῖς καὶ περισυλᾶσθε ὑπὸ τῶν ἱεροσύλων καὶ ἐκ πλουσιωτάτων πενέστατοι ἐν ἀκαρῇ γύγνεσθε· πολλοὶ

ZEUS CATECHIZED

slaves with men, and subject to the same mistresses, the Fates. For their immortality will not suffice to make them seem better, since that feature certainly is far worse, because men are set free by death at least, if by nothing else, while with you gods the thing goes on to infinity and your slavery is eternal, being controlled by a long thread¹

ZEUS

But, Cyniscus, this eternity and infinity is blissful for us, and we live in complete happiness.

CYNISCUS

Not all of you, Zeus, circumstances are different with you as with us and there is great confusion in them. You yourself are happy, for you are king and can draw up the earth and the sea by letting down a well-rope so to speak, but Hephaestus is a cripple who works for his living, a blacksmith by trade and Prometheus was set in a very crippled once upon a time.² And why should I mention your father (Cronus), who is still shackled in Tartarus? They say too that you gods fall in love and get wounded and sometimes become slaves in the households of men, as did your brother (Poseidon) in the house of Laomedon and Apollo in the house of Aegisthus. This does not seem to me altogether blissful, on the contrary, some few of you are probably favoured by Fate and Fortune, while others are the reverse. I say nothing of the fact that you are carried off by pirates³ even as we are, and plundered by temple-robbers, and from very rich become very poor in a second, and many

¹ Something of a commonplace—see *Meny. Nat. Hist.* 2, 27; *Longinus de Subl.* 2, 7. ² See the *Prometheus*.

³ The allusion is to Dionysus (*Hymn. Homer.* 7, 38).

THE WORKS OF LUCIAN

δὲ καὶ κατεχωνεύθησαν ἤδη χρυσοῖ ἢ ἀργυροῖ
δυντες, οἷς τοῦτο εἴμαρτο διηλαδῆ.

ΣΕΥΣ

- 9 Ὀρᾷς, ταῦτ' ἤδη ὑβριστικά, ὦ Κυνίσκα, φῆς·
καὶ σοὶ ταχὰ μεταμελήσει ποτὲ αὐτῶν.

ΚΥΝΙΣΚΟΣ

Φειδον, ὦ Ζεῦ, τῶν ἀπειλῶν, εἰδὼς οὐδὲν με
πείσομενον ὅ τι μὴ καὶ τῇ Μοίρῃ πρὸ σοῦ ἔδοξεν·
ἐπεὶ οὐδ' αὐτοὺς ἐκείνους ὁρῶ τοὺς ἱεροσυλοὺς
κολαζομένους, ἀλλ' οἷ γε πλεῖστοι διαφεύγουσιν
ὑμᾶς· οὐ γὰρ εἴμαρτα, οἶμαι, ἀλῶναι αὐτοὺς.

ΣΕΥΣ

Οὐκ ἔλαγον ὥς ἄρ' ἐκείνων τις εἰ τῶν ἀναιρούν-
των τὴν προνοίαν τῷ λόγῳ;

ΚΥΝΙΣΚΟΣ

- 10 Πάνυ, ὦ Ζεῦ, δέδιας αὐτούς, οὐκ οἶδα θου
ἐνεκα πάντα γούν ὅπόσα ἂν εἴπω, ὑποπτεύεις
ἐκείνων παιδεύματα εἶναι. ἐγὼ δὲ—παρὰ τίνος
γὰρ ἂν ἄλλοι τάληθες ἢ παρὰ σοῦ μάθοιμι.—
ἡδέως δ' ἂν καὶ τοῦτο ἐροίμην σε, τίς ἢ Πρόνοια
ὑμῖν αὕτη ἐστί, Μοῖρά τις ἢ καὶ ὑπὲρ ταύτας θεὸς
ὥσπερ, Ἀρχουσα καὶ αὐτῶν ἐκείνων;

ΣΕΥΣ

Ἦδη σοὶ καὶ πρότερον ἔφην οὐ θεμιτὸν εἶναι
πάντα σε εἰδεῖναι. σὺ δ' ἔν τι ἐν ἀρχῇ ἐρωτήσῃς
φησας οὐ παῦν τοσαῦτα πρὸς με λεπτολογού-
μενος· καὶ ὁρῶ ὅτι σοὶ τὸ κεφάλαιον ἐστί τοῦ
λόγου ἐπιδείξαι οὐδενὸς ἡμῶς προνοούντας τῶν
ἀνθρωπίνων.

ΚΥΝΙΣΚΟΣ

Οὐκ ἐμὸν τοῦτο, ἀλλὰ σὺ μικρὸν ἐμπροσθεν
ἔφησθα τὰς Μοῖρας εἶναι τὰς ἅπαντα ἐπιτε-

ZEUS CATECHIZED

have even been melted down before now, being of gold or silver; but of course they were fated for this.

ZEUS

See here, your talk is getting insulting, Cyniscus, and you will perhaps regret it some day

CYNISCUS

Be chary of your threats, Zeus, for you know that nothing can happen to me which Fate has not decreed before you. I see that even the temple-robbers I mentioned are not punished, but most of them escape you. It was not fated, I suppose, that they should be caught.

ZEUS

Didn't I say you were one of those fellows that abolish Providence in debate?

CYNISCUS

You are very much afraid of them, Zeus, I don't know why. At any rate, you think that everything I say is one of their tricks. I should like to ask you though—for from whom can I learn the truth except from you?—what this Providence of yours is, a Fate or a goddess, as it were, superior to the Fates, ruling even over them?

ZEUS

I have already told you that it is not permitted you to know everything. At first you said that you would ask me only one question, but you keep chopping all this logic with me, and I see that in your eyes the chief object of this talk is to show that we exert no providence at all in human affairs.

CYNISCUS

That is none of my doing—you yourself said not long ago that it was the Fates who brought every-

THE WORKS OF LUCIAN

λούσας· εἰ μὴ μεταμέλει σοι ἐκείνων καὶ ἀνατίθεσαι αὐθις τὰ εἰρημένα καὶ ἀμφισβητεῖτε τῆς ἐπιμαλείας παρωσάμενοι τὴν Εἰμαρμένην,

ΖΕΥΣ

- 11 Οὐδαμῶς, ἀλλ' ἡ Μοῖρα δι' ἡμῶν ἕκαστα ἐπιτελεῖ.

ΚΤΗΣΙΚΟΣ

Μαινθάνω ὑπηρέται καὶ διάκονοί τινες τῶν Μοιρῶν εἶναι φατα· πλὴν ἀλλὰ καὶ οὕτως ἐκείνας ἀν εἶναι αἱ προνοοῦσαι, ὑμεῖς δὲ ὥσπερ σκευὴ τινὰ καὶ ἐργαλεία ἔστε αὐτῶν.

ΖΕΥΣ

Πῶς λέγεις;

ΚΤΗΣΙΚΟΣ

Ὡς περ, οἶμαι, καὶ τὸ σκέπαρνον τῷ τέκτονι καὶ τὸ τρύπανον συνεργεῖ μὲν τι πρὸς τὴν τέχνην, οὐδεὶς δ' ἂν εἴποι ὡς ταῦτα ὁ τεχνίτης ἐστίν, οὐδ' ἡ ναὺς ἔργον τοῦ σκεπάρνοντος ἢ τοῦ τρυπάνου, ἀλλὰ τοῦ ναυπηγοῦ· ἀνάλογον τοίνυν ἡ μὲν ναυπηγουμένη ἕκαστα ἢ Εἰμαρμένη ἐστίν, ὑμεῖς δέ, εἴπερ ἄρα, τρυπανα καὶ σκεπαρινὰ ἔστε τῶν Μοιρῶν· καί, ὡς ἔοικεν, οἱ ἄνθρωποι δεῖον τῇ Εἰμαρμένῃ θύειν καὶ παρ' ἐκείνης αἰτεῖν τάγαθά, αἱ δ' ἐφ' ὑμᾶς ἴασι προσοδοῖς καὶ θυσίαις γεραίροντες ἢ οὐδὲ τὴν Εἰμαρμένην τιμώντες εἰς δεῖον ἂν αὐτὸ ἔπραττον· οὐ γὰρ οἶμαι δυνατόν εἶναι οὐδὲ αὐταῖς ἔτι ταῖς Μοῖραις ἀλλαξαι τι καὶ μετατρέψαι τῶν ἐξ ἀρχῆς δοξάντων περὶ ἐκάστου· ἡ γοῦν Ἀτροπος οὐκ ἀνάσχειτ' ἄν, εἰ τις εἰς τὸ ἐναντίον στρέψει τὸν ἄτρακτον ἀναλύων τῆς Κλωθοῦς τὸ ἔργον.

ZEUS CATECHIZED

thing to pass. But perhaps you repent of it and take back what you said, and you gods lay claim to the oversight, thrusting the Fates aside?

ZEUS

By no means, but Fate does it all through us.

CYNICUS

I understand; you allege that you are servants and assistants of the Fates. But even at that, the providence would be theirs, and you are only their instruments and tools, as it were.

ZEUS

What do you mean?

CYNICUS

You are in the same case I suppose, as the adze and the drill of the carpenter, which help him somewhat in his craft, and yet no one would say that they are the craftsman or that the ship is the work of the adze or the drill but of the shipwright. Well, in like manner it is Destiny who does all the building and you at most are only drills and adzes of the Fates, and I believe men ought to sacrifice to Destiny and ask their blessings from her instead of going to you and exalting you with processions and sacrifices. But no even if they honoured Destiny they would not be doing so to any purpose, for I don't suppose it is possible even for the Fates themselves to alter or reverse any of their original decrees about each man. Atropos, at all events, would not put up with it if anyone should turn the spindle backwards and undo the work of Clotho.¹

A play upon the name Atropos, as if it meant "Turneth not."

ΖΕΥΣ

- 12 Σὺ δ' ἤδη, ὦ Κυνίσκε, οὐδὲ τὰς Μοῖρας τιμᾶσθαι πρὸς τῶν ἀνθρώπων ἀξιοῖς; ἀλλ' ἔοικας ἅπαντα συγχεῖν προαιρεῖσθαι. ἡμεῖς δὲ εἰ καὶ μηδενὸς ἄλλου ἕνεκα, τοῦ γε μαντεύεσθαι καὶ προμηνύειν ἕκαστα τῶν ὑπὸ τῆς Μοῖρας κεκυρωμένων δικαίως τιμωμεθ' ἂν.

ΚΥΝΙΣΚΟΣ

- Τὸ μὲν ὅλον, ἄχρηστον, ὦ Ζεῦ, προαιδέναι τὰ μάλλοντα οἷς γε τὸ φυλιέξασθαι αὐτὰ παντελῶς ἀδύνατον· εἰ μὴ ἴδρα¹ τοῦτο φύς, ὡς ὁ προμαθὼν ὅτι ὑπ' αἰχμῆς σιδηρᾶς τεθνήξεται δύναιτ' ἂν ἐκφυγεῖν τὸν θάνατον καθεύρας ἑαυτὸν, ἀλλ' ἀδύνατον· ἐξάξει² γὰρ αὐτὸν ἡ Μοῖρα κυνηγετήσουσα καὶ παραδώσει τῇ αἰχμῇ· καὶ ὁ ἄδραστος ἐπὶ τὸν σὺν ἀφείς τὴν λογχὴν ἐκείνου μὲν ἁμαρτήσεται, φονεῦσαι δὲ τὸν Κροίσον παῖδα, ὡς ἂν ἀπ' ἰσχυρᾶς ἐμβολῆς³ τῶν Μοιρῶν φερομένου τοῦ ἰκοντιοῦ ἐπὶ τὸν νεανίσκον. τὸ μὲν γὰρ τοῦ λαοῦ καὶ γελοῖον, τὸ

μη σπεῖρα τέκνων ἄλοκα δαιμόνων βίβ'.

εἰ γὰρ τεκνωσεῖς (φησι) παῖδ', ἀποκτενεῖ σ' ὁ φύς.

- περιττὴ γάρ, οἶμαι, ἡ παραίνεσις πρὸς τὰ πάντως οὕτως γενησόμενα. τοιγαρτοὶ μετὰ τὸν χρησμὸν καὶ ἑσπείρουσιν καὶ ὁ φύς ἀπέκτεινεν αὐτόν. ὥστε οὐχ ὁρῶ ἀνθ' ὅτου ἡπαιτεῖτε τὸν μισθὸν ἐπὶ τῇ μαντικῇ. ἐγὼ γὰρ λέγειν ὡς λοξὰ καὶ ἐπαμφοτερίζοντα τοῖς πολλοῖς χρᾶν εἰσθατε, οὐ πάνυ ἀπο-

¹ εἰ μὴ ἴδρα Μαρσίῳ ἴασι· εἰ μὴ παρὰ γ; ἐπὶ τοῖς εἰ μὴ β.

² ἐξάξει· Jena us· ἐξάγει MNB

³ ἐμβολῆς· Tritaecho· ἐνταλῆς β, προστάγματος γ.

ZEUS CATECHIZED

ZEUS

Have you gone so far, Cyniscus, as to think that even the Fates should not be honoured by men? Why, you seem inclined to upset everything. As for us gods, if for no other reason, we may fairly be honoured because we are soothsayers and foretell all that the Fates have established.

CYNISCUS

On the whole, Zeus, it does no good to have foreknowledge of future events when people are completely unable to guard against them,—unless perhaps you maintain that a man who knows in advance that he is to die by an iron spear-head can escape death by shutting himself up? No, it is impossible, for Fate will take him out hunting and deliver him up to the spear-head, and Admetus, throwing his weapon at the bear, will miss it and slay the son of Cronus, as if the javelin were sped at the lad by a powerful cast of the Fates. Indeed, the oracle of Lerna is really ridiculous.

"Sow not the birth-field in the gods' despite,
For if thou get it, thy son will lay thee low!"

It was superfluous, I take it, to caution against what was bound to be so in any event. Consequently after the oracle he sowed his seed and his son laid him low. I don't see, therefore, on what ground you demand your fee for making prophecies. I say nothing of the fact that you are accustomed to give most people perplexed and ambiguous responses, not making it at all clear whether the man who

¹ See Herodotus, I, 84 ff.

² Euripides, *Phoenissae*, 18-19.

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σαφοῦντες εἰ ὁ τὸν Ἄλυν διαβὰς τὴν αἵτου ἀρχὴν καταλύσει ἢ τὴν τοῦ Κύρου ἄμφω γὰρ δύναται ὁ χρησμός.

ZETZ

Ἦν τις, ὦ Κυνίσκε, τῷ Ἀπόλλωνι ὀργῆς αἰτία κατὰ τοῦ Κροίσου, διότι ἐπειρῶτο ἐκεῖνος αὐτοῦ ἄρυσια κρέα καὶ χελώνην ἐς τὸ αὐτὸ ἔψων.

KYNISKOΣ

Ἐχρην μὲν μηδὲ ὀργίζεσθαι θεὸν ἄντα· πλὴν ἀλλὰ καὶ τὸ ἐξαπατηθῆναι τῷ Λυδῷ¹ ἐπέπρωτο, οἶμαι, καὶ ὅπως² τὸ μὴ σαφῶς ἰκοῦσαι τὰ μέλλοντα ἢ Εἰμαρμένῃ ἐπέκλωσεν· ὥστε καὶ ἡ μαντικὴ ὑμῶν ἐκείνης μέρος ἐστίν.

- 16 Ἡμῖν δὲ οὐδὲν ἀπολείπεις, ἀλλὰ μάτην θεοὶ ἐσμεν, οὔτε πρόνοιάν τινα εἰσφερόμενοι εἰς τὰ πράγματα οὔτε τῶν θυσιῶν ἄξιοι καθάπερ τρύπανα ὡς ἀληθῶς ἢ σκέπαρνα, καὶ μοι δοκεῖς εἰκότως μου καταφροναῖν, ὅτι κεραυνόν, ὡς ὄρας, διηγκυλημένος ἀνέχομαί σε τοσαῦτα καθ' ἡμῶν διεξιόντα.

KYNISKOΣ

Βάλλα, ὦ Ζεῦ, εἴ μοι καὶ κεραυνῷ πληγῆναι εἴμαρται, καὶ σε οὐδὲν αἰτιάσομαι τῆς πληγῆς, ἀλλὰ τὴν Κλωθῇ τὴν διὰ σοῦ τυτρώσκουσαν· οὐδὲ

¹ τῷ Λυδῷ A.M.H. : τῷ Λυδῷ ὡς τοῦ χρησμοῦ MSS., ἐπὶ τοῦ χρησμοῦ τῷ Λυδῷ K. Schwartz.

² ὅπως Jacobite : ἄλλως MSS.

ZEUS CATECHIZED

crosses the Halys will cause the loss of his own kingdom or that of Cyrus, for the oracle can be taken in either sense.¹

ZEUS

Apollo had some reason for being angry at Croesus because he had tested him by stewing lamb and turtle together.²

CYNISCUS

He should not have been angry, being a god. However, the very deception of the Lydian was predetermined, I suppose, and in general our lack of definite information about the future is due to the spindle of Destiny, so even your soothsaying is in her province.

ZEUS

Then you leave nothing for us, and we are gods to no purpose, not contributing any providence to the world and not deserving our sacrifices, like oracles or adzes in very truth? Indeed, it seems to me that you scorn me with reason, because although, as you see, I have a thunderbolt clenched in my hand, I am letting you say all this against us.

CYNISCUS

Strike, Zeus, if it is fated that I am really to be struck by lightning, and I won't blame you for the stroke but Clio, who inflicts the injury through

¹ It ran: "If Croesus doth the Halys cross
He'll cause a mighty kingdom's loss."

² Wishing to test the Greek oracles before consulting them about invading Persia, Croesus sent representatives to some of the most famous with instructions to ask them all simultaneously, at a specified time: "What is Croesus doing now?" Apollo divined that he was stewing lamb and turtle together in a copper caudron with a lid of copper (Herodotus, i. 48 ff.).

- γὰρ τὸν κεραυτὸν αὐτοῦ φαίην ἂν αἷτιον μοι
 γενέσθαι τοῦ τραυματός. πλὴν ἐκεῖνό γε ὑμᾶς
 ἔρησομαι καὶ σέ καὶ τὴν Ἑμάρμενην· σὺ δὲ μοι
 καὶ ὑπὲρ ἐκείνης ἀποκρίναι ἐνέμνησας γιγρ μα
 16 ἀπειλήσας τί δήποτε τοὺς ἱεροσύλους καὶ
 ληστὰς ἀφέντας καὶ τοσαυτοὺς ὕβριστὰς καὶ
 βιαίους καὶ ἐπιόρκους ἑρῖν τινα πολλακίς κε-
 ραυνοῦτε ἢ λιθὸν ἢ νεὸς ἰστόν οὐδὲν ἡδικοῦσας,
 ἐνίοτε δὲ χρηστὸν τινα καὶ δοσιον οδοιπορον, τί
 σιωπᾶς, ὦ Ζεῦ, ἢ οὐδὲ τοῦτο μα θέμις εἰδέναι;

ΣΕΥΣ

Οὐ γάρ, ὦ Κυνίσκε· σὺ δὲ πολυπρόγμων τις
 εἶ καὶ οὐκ οἶδ' ὅθεν ταῦτα ἤκειν μοι συμπεφορη-
 κως

ΚΤΝΙΣΚΟΣ

- Οἰκοῦν μὴδὲ ἐκεῖνο ὑμᾶς ἔρωμαι, σέ τε καὶ τὴν
 Πρόνοϊαν καὶ τὴν Ἑμάρμενην, τι δήποτε Φωπῖων
 μὲν ὁ χρηστός ἐν τοσαυτῇ πενίᾳ καὶ σπλῆκι τῶν
 ἀναγκαίων ἀπέθανε καὶ Ἀριστείδης πρὸ αὐτοῦ,
 Καλλίας δὲ καὶ Ἀλκιβιάδης ἀκόλαστα μερικία,
 ὑπερπλουτοῦν καὶ Μειδίας ὁ ὕβριστικὸς καὶ
 Χαρὸψ ὁ Λίγινητης, κιναιδὸς ἄνθρωπος, τὴν
 μητέρα λεμῶ ἀπεκτονῶς, καὶ πῦλιν Σωκράτης μὲν
 παρεδόθη τοῖς ἑνδοκα, Μελητος δὲ οὐ παρεδόθη,
 καὶ Σαρδαναπαλλὸς μὲν ἐβασίλευε θῆλικ ὢν,
 Γωχης δὲ ἀνὴρ ἐνάρητος ἀνεσκολοπισθῆ πρὸς
 17 αὐτοῦ, διότι μὴ ἤρεσκετο τοῖς γιγνομένοις¹ ἵνα
 ὕμῳ² μὴ τὰ νῦν λεγώ καθ' ἕκαστον ἐπεξιῶν, τοὺς
 μὲν πανηροὺς εὐδαιμονοῦντας καὶ τοὺς πλεονέκτας,

¹ Ταῦτα βιβάτης Γωατῆ. Ἀ Γέγχης Νι. Παραδόν δὲ τοσαῦτον
 καλὰ πόνησαι ἔδωκε ἀνεσκολοπισθῆναι πρὸς αὐτοῦ διότι μὴ
 ἠρέσκετο τοῖς γιγνομένοις γ

² ἵνα ὅμῳ ὑπερπλουτοῦν ἵνα δὲ (ἄμῳ) γ, καὶ ἵνα ὅμῳ β.

ZEUS CATECHIZED

you, for even the thunderbolt itself, I should say, would not be the cause of the injury. There is another question, however, which I will put to you and to Destiny, and you can answer for her. You have put me in mind of it by your threat. Why in the world is it that, citing off the temple robbers and pirates and so many who are insolent and violent and forsworn, you repeatedly dash an oak or a stone or the mast of a harmless ship, and now and then an honest and pious wayfarer?¹ Why are you silent, Zeus? Isn't it permitted me to know this, either?

ZEUS

No, Cynireus. You are a meddling, and I can't conceive where you got together all this stuff that you bring me.

CYNIREUS

Then I am not to put my other question to you and to Providence and Destiny, why in the world is it that honest Procion and Arctides before have died in so great poverty and want, while Callias and Alcibiades, a lawless pair of lads, and big-handed Minus and Charops of Aegina, a lewd fellow who starved his mother to death, were all exceeding rich, and again, why is it that Socrates was given over to the Eleven instead of Meletus, and that Sardanapalus, effeminate as he was, occupied the throne, while Croesus,² a man of parts, was crucified by him because he did not like what went on—not to speak in detail of the present state of affairs, when the wicked and the selfish are happy and the good are driven about

¹ Suggested by Aristophanes, *Clouds*, 898 ff.

² Otherwise unknown.

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ἀγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς ἐν
 πενίᾳ καὶ νόσοις καὶ μυρίοις κακοῖς πιεζομένους.

ΖΕΥΣ

Οὐ γὰρ οἶσθα, ὦ Κυνίσκε, ἡλίκας μετὰ τὸν
 βίον οἱ πονηροὶ τὰς κολάσεις ὑπομένουσιν, ἢ ἐν
 ὄσῃ οἱ χρηστοὶ εὐδαιμονίᾳ διατρίβουσιν;

ΚΤΝΙΣΚΟΣ

"Λιθὴν μοι λέγεις καὶ Τίτυους καὶ Ταντίλους.
 ἐγὼ δέ, εἰ μὲν τι καὶ τοιοῦτον ἐστίν, εἴσομαι τὸ
 σαφὲς ἐπειδὴν ἀποθάνω· τὸ δὲ νῦν ἔχον ἐβουλό-
 μην τὸν ὑποσπουδῶν χρόνον τοῦτον εὐδαιμόνως
 διαβιόν· ὑπὸ ἐκκαϊδακα γυπῶν κειρασθαι τὸ ἦπαρ
 ἀποθανών, ἀλλὰ μὴ ἐνταῦθα διψήσας ὥσπερ ὁ
 Τάνταλος ἐν Μακάρων νήσοις πίνειν μετὰ τῶν
 ἡρώων ἐν τῷ Ἑλυσίῳ λαιμῶνι κατακείμενος.

ΖΕΥΣ

- 18 Τί φῆς, ἀπιστεῖς εἶναι τινὰς κολάσεις καὶ τιμῆς.
 καὶ δικαστήριον ἐνθα δὴ ἐξετάζεται ὁ ἐκάστου
 βίος;

ΚΤΝΙΣΚΟΣ

'Ακούω τινὰ Μίνω Κρῆτα δικάζειν καί τω τὰ τοι-
 αῦτα· καὶ μοι ἀπόκριναί τι καὶ ὑπὲρ ἐκείνου· σὸς
 γὰρ υἱὸς εἶναι λέγεται.

ΖΕΥΣ

Τί δὲ κίκαῖνον ἐρωτᾷς, ὦ Κυνίσκε;

ΚΤΝΙΣΚΟΣ

'Τίνας κολάζει μάλιστα

ΖΕΥΣ

Τοὺς πονηροὺς δηλαδὴ, οἷον ἀνδροφόνους καὶ
 ἱεροσύλους.

ZEUS CATECHIZED

from pillar to post, caught in the pinch of poverty and disease and other ills without number?

ZEUS

Why, don't you know, Cyniscus, what punishments await the wicked when life is over, and in what happiness the good abide?

CYNISCUS

Do you talk to me of Hades and of Tityus and Tantalus and their like? For my part, when I die I shall find out for certain whether there is really any such thing, but for the present I prefer to live out my time in happiness, however short it may be, and then have my liver torn by sixteen vultures after my death, rather than go as thirsty as Tantalus here on earth and do my drinking in the Isles of the Blest, lying at my ease among the heroes in the Elysian Fields.

ZEUS

What's that you say? Don't you believe that there are any punishments and rewards, and a court where each man's life is scrutinized?

CYNISCUS

I hear that somebody named Minos, a Cretan, acts as judge in such matters down below. And please answer me a question on his behalf, for he is your son, they say.

ZEUS

What have you to ask *him*, Cyniscus?

CYNISCUS

Whom does he punish principally?

ZEUS

The wicked, of course, such as murderers and temple-robbers.

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ΚΤΝΙΣΚΟΣ

Τίνας δὲ παρὰ τοὺς ἥρωας ἀποπέμπει;

ΖΕΥΣ

Τοὺς ἀγαθοὺς τε καὶ ὀσίους καὶ κατ' ἀρετὴν
βεβιωκότας

ΚΤΝΙΣΚΟΣ

Τίνος ἕνεκα, ὦ Ζεῦ;

ΖΕΥΣ

Διότι οἱ μὲν τιμῆς, οἱ δὲ κολάσεως ἄξιοι.

ΚΤΝΙΣΚΟΣ

Εἰ δέ τις ἀκούσιόν τι δεινὸν ἐργάσαιοτο, καλῶ-
ξεσθαι καὶ τοῦτον δικαιοῖ,

ΖΕΥΣ

Οὐδαμῶς.

ΚΤΝΙΣΚΟΣ

Οὐδ' ἄρα εἰ τις ἄκων τι ἀγαθὸν ἔδρασεν, οὐδὲ
τοῦτον τιμᾶν ἀξιώσεις ἄν;

ΖΕΥΣ

Οὐ γὰρ οὖν.

ΚΤΝΙΣΚΟΣ

Οὐδένα τοίνυν, ὦ Ζεῦ, οὔτε τιμᾶν οὔτε κολάζειν
αὐτῷ προσήκει.

ΖΕΥΣ

Πῶς οὐδένα;

ΚΤΝΙΣΚΟΣ

Ὅτι οὐδὲν ἐκόντες οἱ ἄνθρωποι ποιοῦμεν, ἀλλ' αἱ
τινι ἀνάγκῃ ἀφύκτῳ κεκλεισμένοι, εἰ γὰρ ἀληθὴ
ἐκεῖνά ἐστι τὰ ἔμπροσθεν ὡμολογημένα, ὡς ἡ
Μοῖρα πάντων αἰτία· καὶ ἦν φονεύσῃ¹ τις, ἐκεῖνη
ἐστὶν ἡ φονεύσασα, καὶ ἦν ἱεροσυλῇ, προσταταγ-

¹ φονεύσῃ vulg. ἢ φονεύῃ γ, φονεύρ β.

ZEUS CATECHIZED

CYNISCUS

And whom does he send to join the heroes?

ZEUS

Those who were good and pious and lived virtuously

CYNISCUS

Why is that, Zeus?

ZEUS

Because the latter deserve reward and the former punishment.

CYNISCUS

But if a man should do a dreadful thing unintentionally, would he think it right to punish him like the others?

ZEUS

Not by any means.

CYNISCUS

I suppose, then, if a man did something good unintentionally, he would not think fit to reward him, either?

ZEUS

Certainly not!

CYNISCUS

Then, Zeus, he ought not to reward or punish anyone.

Why not?

CYNISCUS

Because we men do nothing of our own accord, but only at the behest of some inevitable necessity, if what you previously admitted is true, that Fate is the cause of everything. If a man slay, it is she who slays, and if he rob temples, he only does it

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μένον αὐτὸ δρᾶ. ἔσπε εἰ γὰρ τὰ δίκαια ὁ Μίνως
δικάζειν μέλλοι, τὴν Εἰμαρμένην ἀντὶ τοῦ Σισυφου
κολάσεται καὶ τὴν Μοῖραν ἀντὶ τοῦ Ταντάλου.
τί γὰρ ἐκείνοι ἡδίκησαν πεισθέντες τοῖς ἐπιτάγ-
μασιν;

ΖΕΥΣ

- 19 Οὐκέτ' οὐδὲ ἀποκρίνεσθαί σοι ἄξιον τοιαῦτα
ῥωτῶντι· θρασὺς γὰρ εἰ καὶ σοφιστής, καὶ σε
ἄπειμι ἤδη καταλιπών.

ΚΤΗΝΙΣΚΟΣ

Ἐδεόμην μὲν ἔτι καὶ τοῦτο ἐρέσθαι, καὶ αἱ
Μοῖραι διατριβουσιν ἢ πῶς ἐφικνουῦνται τῇ ἐπι-
μαλείᾳ τῶν τοσούτων ἐς τὸ λεπτοτάτου, καὶ ταῦτα
τρεῖς οὔσαι, ἐπίπονον γὰρ τινα καὶ οὐκ εὐμοιρὸν
μοι δοκοῦσι βιοῦν τὸν βίον τοσαῦτα ἔχουσαι
πράγματα καὶ ὡς δοικεν οὐ πᾶν οὐδέ αὐταὶ ὑπο-
χρηστῇ Εἰμαρμένῃ ἐγεννήθησαν. ἐγὼ γοῦν, εἰ
μοι αἵρεσις δοθείη, οὐκ ἂν ἁλλαξαίμην πρὸς
αὐτὰς τὸν ἐμαντοῦ βίον, ἀλλ' ἐλοιμην ἂν ἔτι
πενέστεροι διαβιῶναι ἢ περ καθῆσθαι κλώθων
ἄτρακτον τοσούτων πραγμάτων μεστόν, ἐπιτηρῶν
ἑκαστα. εἰ δὲ μὴ ῥάδιον σοι ἀποκρίνασθαι πρὸς
ταῦτα, ὦ Ἰεῦ, καὶ τουτοῖς ἀγαπήσομεν οἷς ἀπε-
κρίνω· ἱκανὰ γὰρ ἐμφανίσαι τὸν περὶ τῆς Εἰμαρ-
μένης καὶ Προνοίας λόγον· τὰ λοιπὰ δ' ἴσως
οὐχ εἴμαρτο ἀκούσαι μοι.

ZEUS CATECHIZED

under orders. Therefore if Minos were to judge justly, he would punish Destiny instead of Sisyphus and Fate instead of Tantalus, for what wrong did they do in obeying orders?

ZEUS

It isn't proper to answer you any longer when you ask such questions. You are an impudent fellow and a sophist, and I shall go away and leave you now.

CYRIBETUS

I wanted to ask you just this one question, where the Fates live and how they go into such minute detail in attending to so much business, when there are only three of them. There is much labour and little good fortune in the life they live. I think, with all the cares they have, and Destiny, it would appear was not too gracious when they themselves were born. At any rate if I were given a chance to choose, I would not exchange my life for theirs, but should prefer to be still poorer all my days rather than sit and twirl a spindle freighted with so many events, watching each carefully. But if it is not easy for you to answer me these questions, Zeus, I shall content myself with the answers you have given, for they are full enough to throw light on the doctrine of Destiny and Providence. The rest, perhaps, I was not fated to hear!



ZEUS RANTS

This dialogue is an elaboration of the theme treated in *Zeus Caught*. We meet in it the curious interlarding of prose with verse which characterized the writings of Menippus and his imitators. We also find a good deal of the repetition which is rather too frequent in Lucian to please modern readers, but it is hardly fair to censure him, for one place may have been read in Athens and another in Antioch, and he may never have had an opportunity to revise his collected works.

ΖΕΥΣ ΤΡΑΓΩΙΔΟΣ.

ΕΡΜΗΣ

- 1 ὦ Ζεῦ, τί σύννοος κατὰ νόνας σταντῇ λαλεῖς,
ὥχρος περιπατῶν, φιλοσόφον το χρώμ' ἔχων;
ἔμοι προσανάθου, λαβέ με σύμβουλον πόνων,
μὴ καταφρονήσης οἰκέτον φλυαρίας.

ΑΘΗΝΗ

Ναι πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
γουννοῦμαί σε θεὰ γλαυκῶπις, τριτογένεια,
ἔξανδα, μὴ κεῦθε νοφ, ἵνα εἶδομεν ἤδη,
τίς μῆτις δαίκνει σε κατὰ φρένα καὶ κατὰ θυμόν,
ἢ τί βαρὺ στενάχεις ὥχρός τέ σε εἶλε παρειάς;

ΖΕΥΣ

Οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος,
οὐδὲ πάθος οὐδὲ συμφορὰ τραγωδική,
ἦν οὐκ λαμβειοῖς ὑπερπαίω δέκα.¹

ΑΘΗΝΗ

Ἄπολλον, οἷοις φροῖμοις ἄρχῃ λόγου;

¹ Text P (Vat. 76) D (Bud' B 56), λαμβειοῖσι I', λαμβείοισι D;
ὑπερπαίθεναι D. ἤς οὐκ ἂν ἔρατ' (ἔρατ') ἔχθου ἢ θεῶν φύσις γ,
NHA, edd. D has this line also, after the other.

ZEUS RANTS

HERMES

What ails you, Zeus, in lone soliloquy
To pace about all pale and scholar-like?
Confide in me, take me to ease your toils.
Scorn not the nonsense of a serving-man.

ATHENA

Yea, thou sire of us all, son of Cronus, supreme
among rulers.
Here at thy knees I beseech it, the grey-eyed
Tritogeneia:
Speak thy thought, let it not lie hid in thy mind, let
us know it.
What is the cure that consumeth thy heart and thy
soul with its gnawing?
Wherefore thy deep, deep groans, and the pallor
that preys on thy features?¹

ZEUS

There's nothing dreadful to express in speech,
No cruel hap, no stage catastrophe
That I do not surpass a dozen lines!²

ATHENA

Apollo! what a prelude to your speech!³

¹ Compare this parody on Homer with *Iliad* 1, 363
(= *Od.* 1, 46); 8, 31; 8, 36.

² A parody on the opening lines of the *Orestes* of Euripides.

³ Euripides, *Hercules Furens* 536.

THE WORKS OF LUCIAN

ΖΕΥΣ

Ὡ παγκύκιστα χθόνια γῆς παιδεύματα,
σύ τ', ὦ Προμηθεῦ, οἶά μ' εἰργασαι κακί

ΑΘΗΝΗ

Τί δ' ἐστί; πρὸς χορον γὰρ οἰκείων ἐρεῖς.

ΖΕΥΣ

Ὡ μεγαλοσμαριγού στεροπῆς βολίζημα, τί' βέβαιαι;

ΗΡΑ

Κρίμισον ὀργάν, εἰ μὴ κωμωδίαί, ὦ Ἰεῦ, δυνά-
μεθα ὑποκρίνεσθαι μηδὲ βραψφδεῖν ὥσπερ οὗτοι
μηδὲ τὸν Εὐριπίδην ὅλον καταπεπωκαμεν, ὥστε
2 σοι ὑποτραγηδεῖν. ἰγνοεῖν ἡμᾶς νομίζεις τὴν
αἰτίαν τῆς λύπης ἣτις ἐστί σοι;

ΖΕΥΣ

Οὐκ οἶσθ', ἐπεὶ τοι κἂν ἐκώκυες μέγα.

ΗΡΑ

Οἶδα τὸ κεφάλαιον αὐτὸ ὣν πάσχεις ὅτι ἔρω-
τικόν ἐστιν· οὐ μὴν κωκύω γε ὑπὸ ἔθους, ἤδη
πολλακίς ἱβρισθεῖσα ὑπὸ σοῦ τα τοιαῦτα, εἰκὸς
γοῦν ἦτοι Δανύην τινὰ ἢ Σεμέλην ἢ Εὐρώπην
αὐθις εὐρόντα σε ἀνιᾶσθαι ὑπὸ τοῦ ἔρωτος, εἴτα
βουλευέσθαι ταῦρον ἢ σάτυρον ἢ χρυσὸν γενό-
μανον ρυῖναι διὰ τοῦ ὀρύφου εἰς τὸν κόλπου τῆς
ἀγαπωμένης· τὰ σημεῖα γὰρ ταῦτα, οἱ στεναγμοὶ
καὶ τὰ δάκρυα καὶ τὸ ὠχρὸν εἶναι, οὐκ ἄλλον του
ἢ ἔρωτός ἐστιν.

ΖΕΥΣ

Ὡ μακαρία, ἣτις ἐν ἔρωτι καὶ ταῖς τοιαύταις
παιδιαῖς οἶσι τὰ πράγματα ἡμῖν εἶναι.

ἰ τ! Οὐγῆ: ἰ! μοι MSS.

ZEUS RANTS

ZEUS

O utter vile hell-spawn of mother earth,
And thou, Prometheus: thou hast hurt me sore!

ATHENA

What is it? None will hear thee but thy kin.

ZEUS

Thundering stroke of my whizzing bolt, what a deed
saest thou do me!

HERA

Lull your anger to sleep, Zeus, seeing that I'm no
hand either at comedy or at epic like these two,
nor have I swallowed Euripides whole so as to be
able to play up to you in your tragedy rôle. Do you
suppose we don't know the reason of your anguish?

ZEUS

You know not otherwise you 'ld shriek and
scream.¹

HERA

I know that the aim and substance of your troubles
is a love-affair, I don't shriek and scream, though,
because I am used to it, as you have already affronted
me many a time in this way. It is likely that you
have loved another Danaë or Semele or Europa and
are plagued by love, and that you are thinking
of turning into a bull or a satyr or a shower of gold,
to fall down through the roof into the lap of your
sweetheart, for these symptoms—groans and tears
and paleness—belong to nothing but love.

ZEUS

You simple creature, to think that our circum-
stances permit of love-making and such pastimes

¹ From Euripides, according to Porson.

THE WORKS OF LUCIAN

ΗΡΑ

Ἀλλὰ τί ἄλλο, εἰ μὴ τοῦτο, ἀνιᾶ σε Δία ὄντα,

ΖΕΥΣ

- 3 Ἐν ἐσχάτοις, ὦ Ἥρα, τὰ θεῶν πρᾶγματα, καὶ τοῦτο δὴ τὸ τοῦ λόγου, ἐπὶ ξυροῦ ἔστηκεν εἴτε χρὴ τιμᾶσθαι ἡμᾶς ἔτι καὶ τὰ γέρεα ἔχειν τὰν τῇ γῇ εἴτε καὶ ἡμελῆσθαι παντίπασι καὶ το μηδὲν εἶναι δοκεῖν.

ΗΡΑ

Μῶν ἢ γίγαντες τινες αὖθις ἢ γῇ ἔφυσεν, ἢ οἱ Τιτᾶνες διαρρηξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς ἐπικρατήσαντες αὖθις ἡμῖν ἐναντία αἵρονται τὰ ἔπλα,

ΖΕΥΣ

Θάρσει, τὰ νέρθεν ἁσφαλῶς ἔχει θεοῖς.

ΗΡΑ

Τί οὖν ἄλλο δεινὸν ἂν γένοιτο; οὐχ ὁρῶ γάρ, ὅτε μὴ τὰ τοιαῦτα παραλυποῖ, ἐφ' ὅτῳ Ἡῶλος ἢ Ἀριστόδημος ἀντὶ Διὸς ἡμῖν ἀναπέφηνας.

ΖΕΥΣ

- 4 Τιμοκλῆς, ὦ Ἥρα, ὁ Στωϊκὸς καὶ Δᾶμις ὁ Ἐπικούρειος χθές, οὐκ οἶδα ὅθεν σφίσιν ἄρξαμενου τοῦ λόγου, προνοίας περὶ διελεγέσθην παρόντων μάλα συγχῶν καὶ δοκίμων ἀνθρωπων, ὅπερ μάλιστα ἠνίασέ με· καὶ ὁ μὲν Δᾶμις οὐδ' εἶναι θεοὺς ἔφασκεν, οὐχ ὅπως τὰ γινόμενα ἐπισκοπεῖν ἢ διατάττειν, ὁ Τιμοκλῆς δὲ ὁ βέλτιστος ἐπειρᾶτο συναγωνίζεσθαι ἡμῖν· εἴτα ὄχλου πολλοῦ ἐπιρρυ-

1 οὐδ' . οὐχ ἔπει A.M.H. οὐδ' οὐδ' ὅπως M.B.

ZEUS RANTS

HERA

Well if that isn't it, what else is plaguing you? Aren't you Zeus?

ZEUS

Why, Hera, the circumstances of the gods are as bad as they can be, and as the saying goes, it rests on the edge of a razor whether we are still to be honoured and have our due on earth or are actually to be ignored completely and count for nothing.

H

It can't be that the earth has once more given birth to giants, or that the Titans have burst their bonds and overpowered their guard, and are once more taking up arms against us?

ZEUS

Take heart the gods have naught to fear from Hell.¹

HERA

Then what else that is terrible can happen? Unless something of that sort is worrying you, I don't see why you should behave in our presence like a Polus or an Aristodemos² instead of Zeus.

ZEUS

Why, Hera, Timocles the Stoic and Damis the Epicurean had a dispute about Providence yesterday (I don't know how the discussion began) in the presence of a great many men of high standing, and it was that fact that annoyed me most. Damis asserted that gods did not even exist, to say nothing of overseeing or directing events, whereas Timocles, good soul that he is, tried to take our part. Then a

¹ A parody on Euripides, *Phoenissae* 117.

² Famous actors in tragedy, contemporaries of Democritus.

THE WORKS OF LUCIAN

ἔντος οὐδὲν πέρας ἐγένετο τῆς συνουσίας· διελύθησαν γὰρ εἰσαυθις ἐπισκέψεσθαι τὰ λοιπὰ συνθέμενοι, καὶ νῦν μετέωροι πῖντες εἰσὶν, ὅπου-
 τος κρατήσῃ καὶ ἀληθέστερα δίδξει λέγειν. ὁρᾶτε
 τοὺς κινδυνον, ὥς εἰ στενῶς παντίπασι τὰ ἡμέτερα,
 ἐν ἑνὶ ἀνδρὶ κινδυνευόμενα, καὶ δυοῖν θύτερον ἢ
 παρεῶσθαι ἀνάγκη, ὀνύματα μόνον εἶναι δοξάντας,
 ἢ τιμᾶσθαι ὥσπερ πρὸ τοῦ, ἦν ὁ Τιμοκλῆς ὑπέρσχη
 λόγων.

ΚΡΑ

Β Δεινὰ ταῦτα ὡς ἀληθῶς, καὶ οὐ μίτην, ὦ Ζεῦ, ὅ
 ἐστραγαφῶδεις αὐτοῖς.

ΖΚΤΧ

Σὺ δὲ φοῖ Δανίης τινὸς ἢ Ἀντιόπης εἶναι μοι
 λόγον ἐν ταράχῃ τοσούτῃ. τί δ' οὖν, ὦ Ἴρμη
 καὶ Ἰβρα καὶ Ἀθηνᾶ, πράττοιμεν ἡμεῖς; συνευρίσκετε
 γὰρ καὶ αὐτοὶ τὸ μέρος.

ΚΡΜΗΧ

Ἐγὼ μὲν ἐπὶ τὸ κοινόν φημι δεῖν τὴν σκεψιν
 ἐπαυνευκεῖν ἐκκλησίαν συναγαγόντα.

ΚΡΑ

Κάμοι ταῦτ' ἂν συνδοκεῖ ἄπερ καὶ τούτῃ.

ΛΘΙ. ΧΗ

Ἄλλ' ἐμοὶ πάναντία δοκεῖ, ὦ πάτερ, μὴ συν-
 ταράττειν τὸν οὐρανὸν μηδὲ δῆλον εἶναι θορυ-
 βούμενον τῷ πράγματι, πράττειν δὲ ἰδίᾳ ταῦτα
 ἐξ ὧν κρατήσῃ μὲν ὁ Τιμοκλῆς λέγων, ὁ Δάμις
 δὲ καταγαλασθεὶς ἀπεισίην ἐκ τῆς συνουσίας.

¹ ταῦτ' K. Schwartz ταῦτα MSS.

ZEUS RANTS

large crowd collected and they did not finish the conversation, they broke up after agreeing to finish the discussion another day, and now everybody is in suspense to see which will get the better of it and appear to have more truth on his side of the argument. You see the danger, don't you? We are in a tight place, for our interests are staked on a single man, and there are only two things that can happen—we must either be thrust aside in case they conclude that we are nothing but names, or else be honoured as before if Timocles gets the better of it in the argument.

HERA

A dreadful situation in all conscience and it wasn't for nothing, Zeus, that you ranted over it.

ZEUS

And you supposed I was thinking of some Danaë or Antiope in all this confusion? Come now, Hermes and Hera and Athena, what can we do? You too, you know, must do your share of the planning.

HERMES

I hold the question should be laid before the people, let's call a meeting.

HERA

I think the same as he does.

ATHENA

But I think differently, father. Let's not stir Heaven all up and show that you are upset over the business—manage it yourself in such a way that Timocles will win in the argument and Danaüs will be laughed to scorn and abandon the field.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ἄλλ' οὕτε ἀγνοήσεται ταῦτα, ὦ Ζεῦ, ἐν φανερῇ ἰσομένῃ τῆς ξριδος τοῖς φιλοσόφοις, καὶ δόξεις τυραννικὸς εἶναι μὴ κοινόμενος περὶ τῶν οὕτω μεγάλων καὶ κοινῶν ἅπασιν.

ΖΕΥΣ

- 6 Οὐκοῦν ἤδη κήρυττε καὶ παρέστωσαν ἅπαντες ὁρθῶς γὰρ λέγεις.

ΕΡΜΗΣ

Ἴδού δὴ εἰς ἐκκλησίαν συνέλθετε οἱ θεοί· μὴ μέλλετε, συνέλθατε πάντες, ἦκετε, περὶ μεγάλων ἐκκλησιάζομεν.

ΖΕΥΣ

Οὕτω ψιλὰ, ὦ Ἰέρμῃ, καὶ ἀπλοῖκὰ καὶ περὶ κηρύτταις, καὶ ταῦτα ἐπὶ τοῖς μεγίστοις συγκαλῶν;

ΕΡΜΗΣ

Ἄλλὰ πῶς γάρ, ὦ Ζεῦ, ἀξιοῖς;

ΖΕΥΣ

Ὅπως ἀξιῶ, ἀποσέμνυνε, φημί, τὸ κήρυγμα μέτραις τισὶ καὶ μεγαλοφωνίᾳ ποιητικῇ, ὥς μᾶλλον συνέλθοιεν.

ΕΡΜΗΣ

Ναί. ἄλλ' ἐποποιῶν, ὦ Ζεῦ, καὶ ῥαψωδῶν τὰ τοιαῦτα, ἐγὼ δὲ ἥκιστα ποιητικὸς εἰμι· ὥστε διαφθερῶ τὸ κήρυγμα ἢ ὑπέρμετρα ἢ ἐνδεᾶ συνελθῶν, καὶ γέλωτος ἔσται παρ' αὐτοῖς ἐπὶ τῇ ἀμουσίᾳ τῶν ἐπῶν· ὁρῶ γοῦν καὶ τὸν Ἀπόλλων γελῶμενον ἐπ' ἐνίοις τῶν χρησμῶν, καίτοι ἐπικρυπτούσης

ZEUS RANTS

HERMES

But people won't fail to know of it, Zeus, as the philosophers are to have their dispute in public, and they will think you a tyrant if you don't call everyone into counsel on such important matters of common concern to all

ZEUS

Well then, make a proclamation and let everyone come, you are right in what you say

HERMES

Hear ye, gods, assemble in meeting. Don't delay! Assemble one and all. Come! We are to meet about important matters.

ZEUS

Is that the sort of proclamation you make, Hermes, so bald and simple and prosaic, and that too when you are calling them together on business of the greatest importance?

HERMES

Why, how do you want me to do it, Zeus?

ZEUS

How do I want you to do it? Enoble your proclamation, I tell you, with metre and high-sounding, poetical words, so that they may be more eager to assemble.

HERMES

Yes, but that, Zeus, is the business of epic poets and reciters, and I am not a bit of a poet, so that I shall ruin the proclamation by making my lines too long or too short and it will be a laughing-stock to them because of the limping verses. In fact I see that even Apollo gets laughed at for some of his oracles, although they are generally so beclouded

τὰ πολλὰ τῆς ἁσαφείας, ὥς μὴ πάνυ σχολῇν
ἄγειν τοῖς ἀκούοντας ἐξετάζειν τὰ μέτρα.

ΖΕΥΣ

Οὐκοῦν, ὦ Ἑρμῆ, τῶν Ὀμήρου ἐπῶν ἐγκατα-
μίγνυς τὰ πολλὰ τῷ κηρύγματι, οἷς¹ ἐκεῖνος ἡμᾶς
συνακάλει· μεμνήσθαι δέ σε εἰκός.

ΕΡΜΗΣ

Οὐ πῖνυ μὲν οὕτω σαφῶς καὶ προχείρως· πει-
ράσομαι δὲ ὕμνος.

Μῆτε τις οὖν θήλεια θεὸς . .² μῆτε τις ἄρσεν,
μηδ' αὖ τῶν³ ποταμῶν μανέντω νυσφ' ἑλκεανοῖο
μηδέ τε νυμφίων, ἀλλ' ἐς Διὸς ἔλθετε πάντες
εἰς ἡγορήν, ὅσσοι τε κλυτὰς δαίνυσθ' ἑκατόμβας,
ὅσσοι τ' αὖ μέσατοι ἢ ὕστατοι ἢ μᾶλα πάγχυ
νῶνυμνοι βωμοῖσι παρ' ἀκρίσοισι κάθησθε.

ΖΕΥΣ

- 7 Εὖ γε, ὦ Ἑρμῆ, ἄριστα κεκήρυκται σοι, καὶ
συνίασι γὰρ ἤδη· ὥστε παραλαμβάνων κάθιζε
αὐτοὺς κατὰ τὴν ἀξίαν ἕκαστον, ὥς ἂν ὕλης ἢ
τέχνης ἔχη, ἐν προεδρίᾳ μὲν τοὺς χρυσοῦς, εἶτα
ἐπὶ τούτοις τοὺς ἀργυροῦς, εἶτα ἐξῆς ὅπόσοι ἐλα-
φάντινοι, εἶτα τοὺς χαλκοὺς ἢ λιθίνους, καὶ ἐν
αὐτοῖς τούτοις οἱ Φειδίου μὲν ἢ Ἀλκαμένους ἢ
Μύρωνος ἢ Εὐφράνορος ἢ τῶν ὁμοίων τεχνιτῶν
ποσσετιμήσθων, οἱ συρφετωδεῖς δὲ οὗτοι καὶ

¹ εἰς A.M.H. : ἐς MSS.

² Word wanting in MSS. θεῶν ἐν: Hewittam.

³ αὖ τῶν Meibler. αὐτῶν MSS.

ZEUS RANTS

with obscurity that those who hear them don't have much chance to examine their metres.

ZEUS

Well then, Hermes, put into the proclamation a lot of the verses which Homer used in calling us together, of course you remember them.

HERMES

Not at all as distinctly and readily as I might, but I'll have a try at it anyway :

Never a man of the gods hide away nor over a
woman,

Never a stream stay at home save only the river of
Ocean,

Never a Nymph ; to the palace of Zeus you're to
come in a body,

There to confer : I bid all, whether feasters on
hecatombs famous,

Whether the class you belong to be middle or lowest,
or even

Nameless you sit beside altars that yield ye no
savoury odours.

ZEUS

Splendid, Hermes an excellent proclamation, that. Indeed, they are coming together already, so take them in charge and seat each of them in his proper place according to his material and workmanship, those of gold in the front row, then next to them those of silver, then all those of ivory, then those of bronze or stone, and among the latter let the gods made by Phidias or Alcamenes or Myron or Euphranor or such artists have precedence and let these vulgar, inartistic fellows huddle together

THE WORKS OF LUCIAN

ἄτεχνοι πάρροι που συνωσθέντες σιωπῇ ἀναπλη-
ρούντων μόνον τὴν ἐκκλησίαν

ΕΡΜΗΣ

Ἔσται ταῦτα καὶ καθεδοῦνται ὡς προσήκει.
ἀλλ' ἐκεῖνο οὐ χεῖρον εἰδέναι, ἢν τις αὐτῶν χρυ-
σοῦς μὲν ἢ καὶ πολυτάλαντος τὴν ὀλκὴν, οὐκ
ακριβοῦς δὲ τὴν ἐργασίαν, ἀλλὰ κομιδῇ ἰδιωτικῶς
καὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν τῶν Μύρωνος
καὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ Ἀλκα-
μένους λιθίνων¹ καθεδεῖται ἢ προτιματέραν χρῆ-
νομίξιν εἶναι τὴν τέχνην,

ΞΕΥΞ

Ἐχρῆν μὲν οὕτως, ἀλλ' ὁ χρυσοῦς ὁμοίως προ-
τιμητέος.

ΕΡΜΗΣ

Μαυθάνω· πλουτίνδην κελεύεις ἀλλὰ μὴ ἀρι-
στίνδην καθίξιν, καὶ ἀπὸ τιμημάτων· ἤκει' οὖν
8 εἰς τὴν προεδρίαν ἡμεῖς οἱ χρυσοῖ. δοίκασι δ'
οὖν, ὦ Ζεῦ, οἱ βαρβαρικοὶ προεδρεύουσιν μόνον·
ὡς τοὺς γε Ἕλληνας οἷον ὅποιοι εἴσι, χαρίαντες
μὲν καὶ εὐπρόσωποι καὶ κατὰ τέχνην ἐσχηματι-
σμένοι, λίθινοι δὲ ἢ χαλκοὶ ὁμοίως ὅπαντες ἢ οἱ
γε πολυτελέστατοι αὐτῶν ἐλεφάντινοι ὀλίγον
ἔσαν τοῦ χρυσοῦ ἐπιστῆλθον ἔχοντες, ὡς ἐπικα-
χραῖναι καὶ ἐπηυγᾶσθαι μόνον, τὰ δὲ ἔνδον
ὑπόφυλοι καὶ οὗτοι, μυῶν ἀγέλας ὅλας ἐμπολι-
τευομένας σκέποντες· ἢ Βανδῖς δὲ αὕτη καὶ ὁ
Ἄνουβις ἰκεῖνοσ' καὶ παρ' αὐτῶν ὁ Ἄττις καὶ ὁ
Μιθρῆς καὶ ὁ Μῆν ὀλοχρῦσοι καὶ βαρεῖς καὶ
πολυτίμητοι ὡς ἀληθῶς.

¹ λιθῶν Bekker τῶν λιθίνων MSS.

ZKUS RANTS

in silence apart from the rest and just fill out the quorum.

HERMES

It shall be done, and they shall be seated properly, but I had better find out about this, if one of them is of gold and very heavy, yet not precise in workmanship but quite ordinary and in shape, is he to sit in front of the bronzes of Myron and Polyclitus and the marbles of Pheidias and Alcamenes, or is precedence to be given to the art?

ZKUS

It ought to be that way, but gold must have precedence all the same.

HERMES

I understand you tell me to seat them in order of wealth, not in order of merit, by valuation. Come to the front seats, then, you of gold. It is likely, Zeus, that none but foreigners will occupy the front row, for as to the Greeks you yourself see what they are like attractive, to be sure, and good looking and artistically made, but all of marble or bronze, nevertheless, or at most in the case of the very richest, of ivory with just a little gleam of gold, merely to the extent of being superficially tinged and brightened, within while even these are of wood and shelter whole droves of mice that keep court inside. But Hendis here and Anubis over there and Attis beside him and Mithras and Men are of solid gold and heavy and very valuable indeed.

ΠΟΞΕΙΑΩΝ

- 9 Καὶ ποῦ τοῦτο, ὦ Ἑρμῆ, δίκαιον, τὸν κυνο-
πρόσωπον τοῦτον προκαθίζειν μου τὸν Αἰγύπτιον,
καὶ ταῦτα Ποσειδῶνας ὄντος;

ΕΡΜΗΣ

Ναί, ἀλλὰ σὲ μὲν, ὦ ἐννοσίγαιε, χαλκοῦν ὁ
Λύσιππος καὶ πτωχὸν ἐποίησεν οὐκ εχόντων τότε
Κορινθίων χρυσόν· οὗτος δὲ ὅλῃς μετάλλοις
πλουσιωτερός ἐστιν. ἀνέχεσθαι οὖν χρὴ παρρω-
σμένον, καὶ μὴ ἀγανακτεῖν εἰ τις ῥῖνα τηλικαύτην
χρυσῇ ἔχων προτετίμησεται σου.

ΛΕΥΚΟΔΙΤΗ

- 10 Οὐκοῦν ὦ Ἑρμῆ, καὶ μὲ λαβὼν ἐν τοῖς προέδροις
που καθίζε χρυσῇ γίερ εἰμι.

ΕΡΜΗΣ

Οὐχ ἔσα γε, ὦ Ἀφροδίτῃ, καὶ μὲ ὄρᾶν, ἀλλ'
εἰ μὴ πάνυ λημῶ, λίθου τοῦ λευκοῦ, Πεντέληθεν,
οἶμαι, λιθοτομηθεῖσα, εἴτα δόξαν οὕτω Πραξιτέλει
Ἀφροδίτῃ γενομένη Κνιδίους παρεδόθης.

ΛΕΥΚΟΔΙΤΗ

Καὶ μὴν ἀξιόπιστόν σοι μάρτυρα τὸν Ὅμηρον
παρέξομαι ἄνω καὶ κάτω τῶν ῥαψωδιῶν χρυσῇ
με τὴν Ἀφροδίτην εἶναι λέγοντα.

ΕΡΜΗΣ

Καὶ γὰρ τὸν Ἀπόλλω ὁ αὐτὸς πολύχρυσον
εἶναι ἔφη καὶ πλούσιον ἀλλὰ νῦν ὄψει κάκεινον
ἐν τοῖς ξεινίταις που καθημένον, ἀπεστεφανω-
μένον τε¹ ὑπὸ τῶν ληστῶν καὶ τοὺς κόλλοπας
τῆς κιθάρας περισσευλημένον. ὥστε ἡγάπα καὶ
σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζουσα.

¹ τε Fritzsche: γὰ MSS.

ZEUS RANTS

POSEIDON

Now why is it right, Hermes, for this dog-faced fellow from Egypt¹ to sit in front of me when I am Poseidon?

HERMES

That's all very well, but Lysippos made you of bronze and a pauper because the Corinthians had no gold at that time, while Lais is richer than you are by mines-full. So you must put up with being thrust aside and not so angry if one who has such a snout of gold is preferred before you.

APHRODITE

Well then, Hermes, take me and seat me in the front row somewhere, for I am golden.

HERMES

Not as far as I can see, Aphrodite—unless I am stone-blind, you are of white marble, quarried on Pentelias, no doubt, and then, the plan having approved itself to Praxiteles, turned into Aphrodite and put into the care of the Cnidians.

APHRODITE

But I'll prove it to you by a competent witness, Homer, who says all up and down his lays that I am "golden Aphrodite."

HERMES

Yes, and the same man said that Apollo was rich in gold and wealthy, but now you'll see that he too is sitting somewhere among the middle class, uncrowned by the pirates and rowed of the pegs of his lyre. So be content yourself if you are not quite classed with the common herd in the meeting.

¹ Anubis.

ΚΟΛΟΣΣΟΙ ΡΟΔΙΩΝ

- 11 Ἐμοὶ δὲ τις ἂν ἐρίσαι τολμήσειεν Ἠλίφ τε
 ὄντι καὶ τηλικούτῳ τὸ μέγεθος; εἰ γοῦν μὴ ὑπερ-
 φύα μηδὲ ὑπέρμετρον οἱ Ῥόδιοι κατασκευάσασθαι
 με ἤξιωσαν, ἀπὸ τοῦ Ἰσου τελέσματος ἑκατάδεκα
 χρυσοῦς θεοὺς ἐπεποίητο ἂν ὥστε ἀνάλογον
 πολυτελέστερος ἂν νομιζοίμην. καὶ πρόσσετιν
 ἡ τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει
 τοσούτῳ.

ΕΡΜΗΣ

Τί, ὦ Ζεῦ, χρὴ ποιεῖν; δύσκριτον γὰρ ἔμοι
 γοῦν τοῦτο· εἰ μὲν γὰρ ἐς τὴν Ὀλην ἀποβλέ-
 ποιμι, χαλκοῦς ἐστίν, εἰ δὲ λογιζοίμην ἅψ' ὀπόσων
 ταλάντων κεχίλκευται, ὑπὲρ τοὺς πεντακοσιο-
 μεδίμνους ἂν εἴη.

ΖΕΥΣ

Τί γὰρ ἔδει παρῆναι καὶ τοῦτον ἐλέγχοντα
 τὴν τῶν ἄλλων μικρότητα καὶ ἐνοχλήσοντα τῇ
 καθέδρῳ, πλὴν ἀλλ', ὦ Ῥοδίων ἄριστε, εἰ καὶ
 ὅτι μάλιστα προτιμητέος εἰ τῶν χρυσῶν, πῶς
 ἂν καὶ προεδρεύοις, εἰ μὴ δεήσει ἀναστῆναι
 πάντας ὡς μόνος καθέξοιο, τὴν Πνύκα ὅλην
 θατέρα τῶν πυγῶν ἐπιλαβών, ὥστε ἄμεινον
 ποιήσεις ὀρθοστιάδην ἐκκλησιάζων, ἐπικεκυφὸς
 τῷ συνεδρίῳ.

ΕΡΜΗΣ

- 12 Ἴδου πάλιν ἄλλο δύσλυτον καὶ τοῦτο· χαλκῷ
 μὲν γὰρ ἀμφοτέρω ἐστὸν καὶ τέχνης τῆς αὐτῆς,
 Λυσίππου ἐκάτερον τὸ ἔργον, καὶ τὸ μέγιστον,
 ὁμοτίμῳ τὰ ἐς γένος, ἅτε δὴ Διὸς παῖδε, ὁ
 Διόνυσος οὕτως καὶ Ἡρακλῆς, πότερος οὖν
 αὐτῶν προκαθίξει; φιλονεικοῦσι γάρ, ὡς ὀρᾷς.

ZEUS RANTS

COLOSSEUS OF RHODES

But who would make bold to rival me, when I am Helios and so great in size? If the Rhodians had not wanted to make me monstrous and enormous, they might have made sixteen gods of gold at the same expense, so in virtue of this I should be considered more valuable. And I have art and precision of workmanship, too, for all my great size.

HERMES

What's to be done, Zeus? This is a hard question to decide, at least for me, for if I should consider the material, he is only bronze, but if I compute how many thousands it cost to cast him, he would be more than a millionaire.

ZEUS

Oh, why had he to turn up to disparage the smallness of the others and to disarrange the seating? See here, most puissant of Rhodians, however much you may deserve precedence over those of gold, how can you sit in the front row unless everyone else is to be obliged to stand up so that you alone can sit down, occupying the whole Pnyx with one of your hams? Therefore you had better stand up during the meeting and stoop over the assembly.

HERMES

Here is still another question that is hard to solve. Both of them are of bronze and of the same artistic merit, each being by Lysippus, and what is more they are equals in point of family, for both are sons of Zeus—I mean Dionysus here and Heracles. Which of them has precedence? For they are quarrelling, as you see.

THE WORKS OF LUCIAN

ΖΕΥΣ

Διατρίβομεν, ὦ Ἑρμῆ, παλαι δέον ἐκκλησιάζειν· ὥστε νῦν μὲν ἀναμῖξ καθίζοντων, ἐνθ' ἂν ἕκαστος ἐθέλῃ, εἰσαυθὺς δὲ ἀποδοθήσεται περὶ τούτων ἐκκλησία, καὶ γὰρ εἰσομαι τότε ἥντινα χρὴ ποιησασθαι τὴν τάξιν ἐπ' αὐτοῖς.

ΕΡΜΗΣ

- 13 Ἄλλ', Ἡράκλει, ὡς θορυβοῦσι τὰ κοινὰ καὶ τὰ καθ' ἡμέραν ταῦτα βοῶντες, "Διανομὴν ποῦ τὸ νέκταρ, ἢ ἀμβροσία ἐπέδωκεν ποῦ αἱ ἐκατόμβαι, κοινὰς τὰς θυσίας."¹

ΖΕΥΣ

Κατασιώπησον αὐτούς, ὦ Ἑρμῆ, ὡς μάθωσιν οὗτου ἔνεκα συνελόγησαν τοὺς λήρους τούτους ἀφέντες.

ΕΡΜΗΣ

Οὐχ ἅπαντες, ὦ Ζεῦ, τὴν Ἑλλήνων φωνὴν συνιᾶσιν· ἐγὼ δὲ οὐ πολὺ γλωττός εἰμι, ὥστε καὶ Σκύθαις καὶ Πέρσαις καὶ Θραξίν καὶ Κελτοῖς συνετὰ κηρύττειν. ἄμεινον οὖν, οἶμαι, τῇ χειρὶ σημαίνειν καὶ παρακελεύεσθαι σιωπᾶν.

ΖΕΥΣ

Οὕτω ποίει.

ΕΡΜΗΣ

- 14 Εὖ γε, ἀφωνοτεροὶ γεγέννηται σοι τῶν σοφιστῶν. ὥστε ὥρα δημηγορεῖν. ὁρᾷς; πύλαι πρὸς σὲ ἀποβλέπουσι περιμένοντες ὃ τι καὶ ἐρεῖς

ΖΕΥΣ

Ἄλλ' ὃ γε πέπονθα, ὦ Ἑρμῆ, οὐκ ἂν ὀκνησάιμε

¹ Τὰς γὰρ ΓΑΝ: some MSS. repeat one or more of these phrases.

ZEUS RANTS

ZEUS

We are wasting time, Hermes, when we should have been holding our meeting long ago, so for the present let them sit promiscuously wherever each wishes; some other day we shall call a meeting about this, and I shall then decide what order of precedence should be fixed in their case.

HERMES

Heracles! what a row they are making with their usual daily shouts: "Give us our shares!" "Where is the nectar?" "The ambrosia is all gone" "Where are the hecatombs?" "Victims in common!"

ZEUS

Hush them up, Hermes, so that they may learn why they were called together, as soon as they have stopped this nonsense

HERMES

Not all of them understand Greek, Zeus, and I am no polyglot, to make a proclamation that Scythas and Persians and Thracians and Celts can understand. I had better sign to them with my hand, I think, and make them keep still.

ZEUS

Do so.

HERMES

Good! There you have them, quieter than the sophists. It is time to make your speech, then. Come, come, they have been gazing at you this long time, waiting to see what in the world you are going to say.

ZEUS

Well, Hermes, I need not hesitate to tell you how

THE WORKS OF LUCIAN

πρὸς σὲ εἰπεῖν υἱὸν ὄντα. οἶσθα ὅπως θαρραλέος
αἰεὶ καὶ μεγαληγόρος ἐν ταῖς ἐκκλησίαις ἦν.

ΕΡΜΗΣ

Οἶδα καὶ ἐδεδίειν γὰρ ἀκούων σου δημηγοροῦντος,
καὶ μάλιστα ὅπῃτε ἠπείλεις¹ ἀνασπάσειν ἐκ
βάθρων τὴν γῆν καὶ τὴν θύλασσαν αὐτοῖς θεοῖς
τὴν σειρῶν ἐκείνην τὴν χρυσὴν καθείς.

ΖΕΥΣ

Ἄλλὰ νῦν, ὦ τέκνον, οὐκ οἶδα εἴτε ὑπὸ τοῦ
μαγέθους τῶν ἐφεστώτων δεινῶν εἴτε καὶ ὑπὸ τοῦ
πλήθους τῶν παρόντων—πολυθεωτάτη γάρ, ὥς
ὄρξῃς, ἡ ἐκκλησία—διατετάραιγμαί τὴν γνώμην καὶ
ὑποτρομός εἰμι καὶ ἡ γλῶττά μοι πεπαδημένη
ἔοικε· τὸ δὲ ἀτοπώτατον ἀπάντων, ἐπιλέλθωμαι
τὸ προσιμιον τῶν ὄλων, ὃ παρεσκευασάμην ὥς
εὐπροσωποτάτη μοι ἡ ἀρχὴ γένοιτο πρὸς αὐτοὺς.

ΕΡΜΗΣ

Ἀπολώλεκας, ὦ Ζεῦ, ἅπαντα· οἱ δὲ ὑπο-
πτεύουσι τὴν σιωπὴν καὶ τι ὑπέρμεγα κακὸν ἀκού-
σεσθαι προσδοκῶσιν, ἐφ' ὅτῃ σὺ διαμέλλεις.

ΖΕΥΣ

Βούλει οὖν, ὦ Ἑρμῆ, τὸ Ὀμηρικὸν ἐκεῖνο
προσιμιον ἀναρραψθῆσαι πρὸς αὐτούς;

ΕΡΜΗΣ

Τὸ ποῖον;

ΖΕΥΣ

Κέκλυτέ με πάντες τε θεοὶ πᾶσαι τε θάμαιναι.

¹ ἠπείλεις vulg. . ἢ ἠνείλεις γ, ἀπειλοῖς β.

ZEUS RANTS

I feel, since you are my son. You know how confident and loud-spoken I always was in our meetings?

HERMES

Yes, and I used to be frightened when I heard you making a speech, above all when you threatened to pull up the earth and the sea from their foundations, with the gods to boot, letting down that cord of gold!¹

ZEUS

But now, my boy, I don't know whether because of the greatness of the impending disasters or because of the number of those present (for the meeting is packed with gods, as you see), I am confused in the head and tremble and my tongue seems to be tied, and what is strangest of all, I have forgotten the introduction to the whole matter, which I prepared in order that my beginning might present them "a countenance most fair."²

HERMES

You have spoiled everything, Zeus. They are suspicious of your silence and expect to hear about some extraordinary disaster because you are delaying.

ZEUS

Then do you want me to recite them my famous Homeric introduction?

HERMES

Which one?

ZEUS

"Hark to me, all of the gods, and all the goddesses likewise."³

¹ *Iliad*, 8, 24, compare *Zeus Catechized*, 4.

² Pindar, *Olymp.* 8, 4.

³ *Iliad* 8, 5.

ΕΡΜΗΣ

Ἄπαγε, ἱκανῶς καὶ πρὸς ἡμᾶς πεπαρφόδηταί¹ σοι τὰ πρῶτα. πλὴν εἰ δοκεῖ, τὸ μὲν φορτικὸν τῶν μέτρων ἄφες, σὺ δὲ τῶν Δημοσθένους δημηγοριῶν τῶν κατὰ Φιλίππου ἦντινα ἂν ἐθέλῃς συνειρε, ὀλίγα ἐναλλάττων· οὕτω γοῦν οἱ πολλοὶ νῦν ῥητορεύουσιν.

I

Εὖ λέγεις ἐπίτομόν τινα ῥητορείαν καὶ ῥηδιουργίαν ταύτην εὐκαιροῦ τοῖς ἀπορουμένοις.

ΕΡΜΗΣ

15 Ἄρξαι δ' οὖν ποτε.

ΖΕΥΣ

Ἀντὶ πολλῶν ἂν, ὦ ἄνδρες θεοί, χρημάτων ὑμᾶς ἐλθεῖναι νομίζω, εἰ φανερόν γένοιτο ὑμῖν ὃ τι δὴ ποτε ἄρα τοῦτό ἐστιν ἐφ' ὅτῳ νῦν συνελήγῃτε ὅτε τοίνυν τοῦτο οὕτως ἔχει, προσήκει προθύμως ἀκροᾶσθαι μου λαγοντος. ὁ μὲν οὖν παρὼν καιρὸς, ὦ θεοί, μονονουχὶ λέγει φωνὴν ἀφίεις ὅτι τῶν παρόντων ἐρρωμένως ἀντιληπτέου ἡμῶν ἐστίν, ἡμεῖς δὲ πάνυ ὀλυγῶρως ἔχειν δοκοῦμεν πρὸς αὐτά. βούλομαι δὲ ἤδη—καὶ γὰρ ἐπιλείπει ὁ Δημοσθένης—αὐτὰ ὑμῖν δηλῶσαι σαφῶς, ἐφ' οἷς διαταραχθεῖς συνηγαγον τὴν ἐκκλησίαν.

Χθές γάρ, ὡς ἴστε, Μνησιθέου τοῦ ναυκλήρου θύσαντος τὰ σωτήρια ἐπὶ τῇ νηϊ ὀλίγου δεῖν ἀπολομένην περὶ τὸν Καφηρέα, εἰστιώμεθα ἐν Πειραιεῖ, ὁπόσους ἡμῶν ὁ Μνησίθεος ἐπὶ τὴν θυσίαν ἐκάλεσεν· εἴτα μετὰ τὰς σπονδὰς ὑμεῖς μὲν ἄλλος ἄλλην ἐτράπεσθε, ὡς ἐκάστῳ ἔδοξεν, ἐγὼ δὲ—οὐδέπω γὰρ πάνυ ὀψὲ ἦν—ἀνῆλθον ἐς τὸ

¹ πεπαρφόδηται du Soul πεπαρφόρηται. MSS.

ZEUS RANTS

HERMES

Tut, tut' you gave us enough of your parodies in the beginning. If you wish, however, you can stop your tiresome versification and deliver one of Demosthenes' speeches against Philip, any one you choose, with but little modification. Indeed, that is the way most people make speeches nowadays.

ZEUS

Good. That is a short cut to speechmaking and a timely help to anyone who doesn't know what to say.

HERMES

Do begin, then.

ZEUS

Gentlemen of Heaven, in preference to great riches you would choose, I am sure, to learn why it is that you are now assembled. This being so, it behoves you to give my words an attentive hearing. The present crisis, gods all but breaks out in speech and says that we must grapple stoutly with the issues of the day, but we, it seems to me, are treating them with great indifference.¹ I now desire—my Demosthenes is running short, you see—to tell you plainly what it was that disturbed me and made me call the meeting.

Yesterday, as you know, when Mnesitheus the ship-captain made the offering for the deliverance of his ship, which came near being lost off Caphereus, we banqueted at Piræus, those of us whom Mnesitheus asked to the sacrifice. Then, after the libations, you all went in different directions, wherever each of you thought fit, but I myself, as it was not very late, went up to town to take my evening

¹ Compare the beginning of Demosthenes' first Olynthiac.

ἔστιν ὅς περὶ ταῦτά τισιν το δειλὸν ἐν Κορναρεῖ, ὄντιον ἄμα τὸν Μησιθέου τῆς μικρολογίας. ὅς ἐπαείδεν θεοὺς ὅτιον αἰσχυροῦσα μόνον ἀπὸ ἄλλων, γέροντα παλαιούς ἤδη καὶ ἀριζήντας, καὶ λατρίων του χοῦδρου τήττωσι εὖ μὲν εὐρωτιῶντας, καὶ αἰτία ἐπιστάσθηναι τῷ ἀνθρώπῳ, μηδὲ ἔσαν ἄρα τῇ βίῃ ἀσφαινεσθαι τοῦ πατρὸς παρασχόντας, καὶ ταῦτα ἑαυτομ' ἄς ἔλας ὑπερχόμενος σκοπεῖ ἢ καὶ ἡλὴ προσφερατο τῷ εὐσελῇ καὶ ὅτιον ἦν τῶν ἐρμάτων

- 16 Ἐπει δὲ ταῦτα ἄνθρωπος ἡγήσασθαι κατὰ τῆς Ποικιλῆς ὁρῶ πικρὸς ἀνθρώπου πικρὸν εὐσελῆς ὄντιον μὲν ὄντιον ἐν αὐτῇ τῇ στοῦ πολλοῦ δὲ καὶ ἐν τῷ ὑπαίθρῳ, καὶ τῶν θεῶν καὶ ὁ δὲ ταυμένοντες ἐπὶ τῶν βασιλῶν καθήμενοι εἰσάσας οὖν ἑαυτὸν ἢ φιλοσοφοῦντες εἶναι τῶν ἐριστικῶν ταυτων, ἐβουλήθη ἐπιστάς ἀποισάσιν αὐτῶν ὅς τὶ καὶ λόντιον καὶ ὄντιον γὰρ κεφαλὴ τῶν παχίων περιΜελλήματα — σχηματίζας ἑαυτοῦ εἰς τὸν ἑαυτῶν τροπὸν καὶ τὸν παγῶν ἐπιστάσας ὄντιον εὖ μὲν ἑαυτῶν φιλοσοφῶν καὶ δὲ παρατηρησόμενος τοῖς πολλοῖς εἰσερχόμενος ἀγροῦσιν ὄντιον εἶπε εὐσελῆς τὸν ἐπιστάσας Δάμῳ τῶν ἐπιστάσας, καὶ Τιμοκλῆς τὸν Στωικὸν μετ' αὐτῶν βέλτιστον, ἑαυτῶν παρὸν ἐριστῶντες ὁ γὰρ Τιμοκλῆς καὶ ὄντιον καὶ τῆς φωνῆς ἡλὴ ἐξαπέσποντο ὑπὸ τῆς βότῃ, ὁ Δάμῳ δὲ τὸ συμβάσας ἐπὶ τῶν ἐπὶ μὲν παρὸν τῶν Τιμοκλῆς

- 17 Ἦν δὲ ἄρα περὶ ἡμῶν ὁ πᾶς λόγος αὐτοῖς ὅς μὲν γὰρ ἀπαραίτητος Δάμῳ ὄντιον προνοεῖ ἡμᾶς ὄντιον τῶν ἀνθρώπων ὄντιον ἐπιστάσας τὰ γινόμενα παρ' αὐτοῖς, οὐδὲν ἄλλο ἢ μὲν ὄντιον ἡμᾶς εἶναι λόγῳ

ZEUS RANTS

stroll in the Potters' Quarter, reflecting as I went upon the stinginess of Mnesteus. To feast sixteen gods he had sacrificed only a cock, and a wheezy old cock at that, and four cakes of frankincense that were thoroughly well mildewed so that they went right out on the coals and didn't even give off enough smoke to snuff, with the tip of your nose, and yet he had promised whole herds of cattle while the ship was drifting on the rock and was inside the ledges.

But when, thus reflecting, I had reached the Painted Porch I saw a great number of men gathered together some inside, in the porch itself, a number in the court, and one or two sitting on the seats yawning and straining their lungs. Learning (as was indeed the case) that they were philosophers of the disputatious order, I decided to stop and hear what they were saying, and as I happened to be wrapped in one of my thick clouds, I dressed myself after their style and lengthened my beard with a pull, making myself very like a philosopher, then, elbowing the rabble aside, I went in without being recognized. I found the Epicurean Daimis that sly rogue, and Timocles the Stoic the best man in the world disputing madly—at least Timocles was sweating and had worn his voice out with shouting while Daimis with his sardonic laughter was making him more and more excited.

Their whole discussion was about us. That confounded Daimis asserted that we do not exercise any providence in behalf of men and do not oversee what goes on among them, saying nothing less than that we do not exist at all, for that is of course what

τοῦτο γὰρ αὐτῷ δηλαδὴ ὁ λογὸς εἶδεναι· καὶ ἡπί-
στασι εἰς πηρὺν αὐτοῦ ὁ δ' ἕτερος τὰ ἡμᾶς ὁ
Τιμοθέης ἐφρίσκει καὶ ὑπεραμύχει καὶ πρᾶσιπτοι
καὶ πάντα τρυφῶν συνπρωτοῖζιτο τὴν ἐπιμελείαν
ἡμῶν ἐπαίων καὶ διεξίον ἐν ἐν εὐσμφ καὶ τάξει
τῇ προσήκουσῃ ἐξηγουμένῃ καὶ διατηντομένῃ δε-
σπῇ καὶ εἶχε μὲν τινὰ καὶ αὐτὸς τοὺς ἐπαίον-
τας πλὴν ἐκεκρίσκει γὰρ ἡδὴ καὶ ποτὴρως ἐφύκει
καὶ το πλῆθος εἰς τὸν Δαμῶν υπερίλασε, εὐσε-
βει γὰρ το κινδυνεύμα τὴν νύκτα πελάσας πα-
χυθεύσαν διαλίπας τὴν εὐπεισίαν ἀπηλθοῖ οὖν
εἰς τὴν ὑπερείαν συνήλθενοι ἐν τῷ ἐκτελειού-
σθαι το σκάμμα, κινῶν παρομαρτῶν τοὺς πολλοὺς
ἐπηκουον μετὰ τὴν ἀπιστίαν οἰκᾶς παρ' αὐτοὺς
ἐπαμυνόντων τὰ τοῦ Δαμῶνος καὶ ἡδὴ παρὰ πολὺ
μειομένην τὰ καίον ἦσαν δε καὶ οἱ μὴ ὑξίου-
τες προκαταγγινάσκει τὸν ἑσπῆσιον ἀλλὰ πορμαίνον
εἰς τὴν καὶ ὁ Τιμοθέης αἶψιον ἐρεῖ

- 18 Ταυτ ὁρατις ἐφ' οὗ ἐλμοις συνεκυλισσα, οὐ μικρά.
 ὁ θεός, εἰ λογιεσθε περὶ τὰς πάντα μὲν ἡμῖν τιμὴ καὶ
 δοξα καὶ προσδοκαίει ἀνθρώποις εἶσιν· εἰ δ' οὗτοι περὶ
 στήθεος ἡ μηδὲ ὀλως θεοῦ εἶναι ἢ ἵσταναι ὑπονοοῦνται
 εἶναι σφῶν αὐτῶν ἀντὶς καὶ ὑπερστυα καὶ ὅτι
 μὲν αὖτε ἵσται τὰ ἐπ' γῆς καὶ μὲν ἐν οὐρανῷ
 κατέδουμάθε λίμναι ἐχυμένοι, ὅστων ἐκείνων καὶ
 πατηγνύων καὶ ἡγῶν καὶ θυσίαν καὶ παννυ-
 χιδῶν καὶ πομπῶν στεροῦμενοι περ εἰς ὑπὲρ
 τηλικούτων φημι· οὐκ ἵππασται ἐπὶ ποσσὶν τι σωτηρίας
 τοῦ παρόντος καὶ ὡς ἔστιν κρατήσῃ μόν' οὐ λιμο-
 πλῆξ καὶ δοξα ἀλγέστερα λογείν· οὐδ' αὖτε δι' ἐπι-
 γελασθήσεται πρὸς τὴν ἀκονούτων· εἰς ὅσον οὐ
 πάντων τῷ Τιμοκλῆϊ πέποιθα εἰς κρατήσῃ καθ' ἑαυ-

ZEUS RANTS

his argument implied), and there were some who applauded him. The other, however, I mean Iunoeles was on our side and fought for us and got angry and took our part in every way praising our management and telling how we govern and direct everything in the appropriate order and system, and he too had some who applauded him. But finally he grew tired and began to speak badly and the crowd began to turn admiring eyes on Iamnu, so, seeing the danger, I ordered night to come in and break up the conference. They went away, therefore, after agreeing to carry the dispute to a conclusion the next day, and I myself going along with the crowd overheard as they passed Iamnu's views on their way home and even though I prefer him to be there were many, however, who recommended them not to condemn the other side and advised to wait and see what Iunoeles would say the next day.

That is why I called you together, gods, and it is no trivial reason if you consider that if our honour and glory and reverence comes from men, and if they are convinced either that there are no gods at all or that if there are they have no thought of men, we shall be without sacrifices, without presents and without honours on earth and shall sit idle in Heaven in the grip of famine, choused out of our old time feasts and celebrations and games and sacrifices and vigils and processions. Such being the issue, I say that all must try to think out something to ease the situation for us, so that Iunoeles will win and be thought to have the truth on his side of the argument and Iamnu will be laughed to scorn by the audience. For I have very little confidence that

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τόν, ἦν μὴ καὶ τὰ παρ' ἡμῶν αὐτῷ προσγένηται.
κῆρυττε οὖν, ὦ Ἑρμῆ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου,
ὡς ἀνιστάμενοι συμβουλευόμεν.

ΕΡΜΗΣ

Ἄκουε, σίγα, μὴ τάραττε τίς ὠγορεύειν βού-
λεται τῶν τελείων θεῶν, οἷς ἔξεστι, τί τοῦτο;
οἷδεις ἀνίσταται, ἀλλ' ἡσυχάζετε πρὸς τὸ μέγεθος
τῶν ἡγγελημένων ἐκπεπληγμένοι;

ΜΗΜΟΣ

- 19 Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένεσθε·
ἐγὼ δέ, εἴ γέ μοι μετὰ παρρησίας λόγειν δοθῇ,
πολλὰ ἂν ὦ Ζεῦ, ἔχοιμι εἰπεῖν.

ΖΕΥΣ

Λέγε, ὦ Μῆμμε, πᾶν θαρρῶν· δῆλος γὰρ εἰ ἐπὶ
τῷ συμφέρουσι παρρησιασόμενος.

ΜΗΜΟΣ

Οἴκοθ' ἀκούετε, ὦ θεοί, τί γε ἀπὸ καρδίας,
φασίν· ἐγὼ γὰρ καὶ πῖνυ προσεδόκων ἐς τόδε ἀμη-
χανίας περιστήσεσθαι τὰ ἡμέτερα καὶ πολλοὺς
τοιοῦτους ἀναφύσεσθαι ἡμῖν σοφιστὰς, παρ' ἡμῶν
αὐτῶν τὴν αἰτίαν τῆς τόλμης λαμβανοντας· καὶ
μὰ τὴν ἑδέμιν οὔτε τῷ Ἐπικουρῷ ἄξιον ὀργίζεσθαι
οὔτε τοῖς ὁμιληταῖς αὐτοῦ καὶ διαδόχοις τῶν
λόγων, εἰ τοιαῦτα περὶ ἡμῶν ὑπειλήφασιν. ἢ τί
γὰρ αὐτοὺς ἀξιώσειέ τις ἂν φρονεῖν, ὅπταν ὀρώσι
τοσαύτην ἐν τῷ βίῳ τὴν ταραχὴν, καὶ τοὺς μὲν
χορηγοῦντες αὐτῶν ἀμελουμένους, ἐν πεινᾷ καὶ
νόσσοι καὶ δουλείᾳ καταφθειρομένους, παμπονή-

ZEUS RANTS

Timocles will win by himself if he has not our backing. Therefore make your lawful proclamation, Hermes, so that they may arise and give counsel.

HERMES

Hark! Hush. No noise! Who of the gods in full standing that have the right to speak wants to do so? What's this? Nobody arises? Are you dumfounded by the greatness of the issues presented, that you hold your tongues?

MOMUS

"Marry, you others may all into water and earth be converted";¹

but as for me, if I were privileged to speak frankly, I would have a great deal to say.

ZEUS

Speak, Momus, with full confidence, for it is clear that your frankness will be intended for our common good.

MOMUS

Well then, listen, gods, to what comes straight from the heart, as the saying goes. I quite expected that we should wind up in this helpless plight and that we should have a great crop of sophists like this, who get from us ourselves the justification for their temerity, and I vow by Themis that it is not right to be angry either at Epicurus or at his associates and successors in doctrine if they have formed such an idea of us. Why, what could one expect them to think when they see so much confusion in life, and see that the good men among them are neglected and waste away in poverty and

¹ *Iliad* 7. 90, addressed to the Greeks by Menelaus when they were reluctant to take up the challenge of Hector.

ρους δὲ καὶ μιαιοῖς ἀνθρώπους προτιμωμένους καὶ ὑπερπλουτοῦντας καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἱεροσύλους οὐ πολαζομένους ἀλλὰ διαλαυθανοντας, ἀνασκολοπιζομένους δὲ καὶ τυμπανίζομένους ἐνίοτε τοὺς οὐδὲν ἀδικούντας,

- Εἰκότως ταῖνυν ταῦτα ὁρῶντες οὕτω διαγοῦνται
 20 περὶ ἡμῶν ὥς οὐδὲν ὅλως ὄντων, καὶ μιλιστα
 ὅταν ἀκούωσι τῶν χρησμῶν λεγυντων, ὡς δια-
 βὰς τις τὸν Ἄλυν μεγάλην ἱρρχὴν καταλυσει, οὐ
 μέντοι δηλούντων εἴτε τὴν αὐτοῦ εἴτε τὴν τῶν
 πολεμίων καὶ πάλιν

ὦ θεῖη Σαλμῆς, ἀπολαίς δὲ σὺ τέκνα γυναικῶν.

καὶ Πέρσαι γὰρ, οἶμαι, καὶ Ἕλληες γυναικῶν
 τέκνα ἦσαν. ὅταν μὲν γὰρ τῶν βαψφιδῶν ἀκουω-
 σιν, ὅτι καὶ ἐρώμεν καὶ τιτρωσκομεθα καὶ δεσμού-
 μεθα καὶ δουλευομεν καὶ στασιάζομεν καὶ μυρία
 ὅσα πρόγματα ἔχομεν, καὶ ταῦτα μακίριοι καὶ
 ἀφθαρτοὶ ἀξιούντες εἶναι τι ἄλλο ἢ δικαίως κατα-
 γελῶσι καὶ ἐν οὐδενὶ λόγῳ τίθενται τὰ μέτρα·
 ἡμεῖς δὲ ἀγανακτοῦμεν εἰ τινες ἄνθρωποι ἄντες
 οὐ παντ ἀνοητοὶ διελέγχουσι ταῦτα καὶ τὴν
 πρόνοιαν ἡμῶν παρωθοῦνται, δέον ἀγαπᾶν εἰ
 τινες ἡμῖν ἐτι θυνοῦσι τοιαῦτα ἑξαμαρτάνουσιν.

- 21 Καὶ μοι ἐνταῦθα, ὦ Ζεῦ—μόνοι γάρ εἰσμεν
 καὶ οὐδεὶς ἀνθρώπος πάριστι τῷ συλλόγῳ ἔξω
 Ἑρακλέους καὶ Διονύσου καὶ Γανυμήδους καὶ
 Ἀσκληπιοῦ, τῶν παρεγγράπτων τούτων—ἀπό-
 κριναι μετ' ἀληθείας, εἰ ποτὲ σοὶ ἐμέλησεν ἐς

ZEUS RANTS

illness and bondage while scoundrelly, pestilential fellows are highly honoured and have enormous wealth and lord it over their betters, and that temple-rubbers are not punished but escape, while men who are guiltless of all wrong-doing sometimes die by the cross or the scourge?

It is natural, then, that on seeing this they think of us as if we were nothing at all, especially when they hear the oracles saying that an enemy the Halys somewhere will destroy a great kingdom, without indicating whether he will destroy his own or that of the enemy, and again:

"Glorious Salamis, death shalt thou bring to the children of women,"¹

for surely both Persians and Greeks were the children of women. And when the seers tell them that we fall to live and get wounded and are thrown into chains and become slaves and quarrel among ourselves and have a thousand cares, and all this in spite of our claim to be blissful and deathless, are they not justified in laughing at us and holding us in no esteem? We, however, are vexed if any humans not wholly without wit criticize all this and reject our providence, when we ought to be glad if any of them continue to sacrifice to us, offending as we do.

I beg you here and now, Zeus, as we are alone and there is no man in our gathering except Heracles and Dionysus and Ganymede and Asclepius, these naturalized aliens—answer me truly have you ever had enough regard for those on earth to find out

¹ From the famous oracle about the "woollen wall," which Themistocles interpreted for the Athenians (Herod. 7, 140 ff.).

τοσούτων τῶν ἐν τῇ γῇ, ὥς ἐξετάσαι οἴτινες αὐτῶν
 οἱ φαῖλοι ἢ οἵτινες οἱ χρηστοὶ εἰσιν ἄλλ' οὐκ
 ἂν εἴποις· εἰ γοῦν μὴ ἂ ἤθεσεν ἐκ Τροίξῃνος
 εἰς Ἀθήνας ἰὼν ὀδοῦ πικρεργον ἐξεκοψε τοὺς
 κακούργους, ὅσων ἐπὶ σοὶ καὶ τῇ σῇ προνοίᾳ
 οὐδὲν ἂν ἐκώλυσεν ζῆν ἐντροφῶντας ταῖς τῶν
 ὀδῶ βαδίζοντων σφισαῖς τὸν Σαίρωνα καὶ
 Πιτυοκαμπτην καὶ Κερκυόνα καὶ τοὺς ἄλ-
 λους· ἢ εἰ γε μὴ ὁ Κῦρυσθευς, ἀνὴρ δικαίος καὶ
 προνοητικός, ὑπὸ φιλανθρωπίας ἡνακυπτιθανομέ-
 νος τὰ παρ' ἐκαστοῖς ἐξεκομπε ταῦτα· τὸν
 οἰκίστην αὐτοῦ, ἐργατικὸν ἀνδρῶπον καὶ πρὶς θυμῶν
 εἰς τοὺς πυροὺς, ὃ Λεῦ, σὺ οὐλίαν ἐφροντίσας ἂν
 τῆς Ἰόρας καὶ τῶν ἐν Στυμφαλῇ ἀρνίων καὶ
 ἵππων τῶν θηρακίων καὶ τῆς Κενταυρῶν ὕβρεως
 καὶ παροινίας.

- 32 Ἀλλ' εἰ χρὴ τάληθ' ἁλγεῖν, καθήμεθα ταῦτα
 μόνον ἐπιτηροῦντες, εἴ τις θύει καὶ κισφ' τοὺς
 βωμοῖς τὰ δ' ἄλλα κατὰ βῶν φερεται ὥς ἂν
 τυχῇ ἐκαστον παρασυρομένη· τοιγαροῦν εἰκότα
 νῦν πασχόμεν καὶ ἐτι πεισόμεθα, ἐπειδὴν κατ'
 οὐλίαν οἱ ἀνθρώποι ἡνακυπτοῦντες ευρισκῶσι
 οὐδὲν ὄφελος αὐτοῖς ἂν, εἰ θύοιεν ἡμῖν καὶ τὰς
 πομπὰς πεμποῖεν· εἰτ' ἐν βραχεὶ ὄψει καταγε-
 λῶνται τοὺς Ἐπικούρους καὶ Μητροδώρους καὶ
 Δαμίδα, ἀρετουμένους δὲ καὶ ἀποφραττομένους
 ὑπ' αὐτῶν τοὺς ἡμετέρους συνηγόρους· ὥστε
 ἡμέτερον ἂν εἶη πᾶν καὶ ἰᾶσθαι ταῦτα, τῶν
 καὶ ἐς τόδε αὐτὰ προσηγορευτῶν. Μῆμψι δὲ εὐ-
 μέγας ὁ κυδίκος, εἰ ἔτιμος ἔσται· οὐδὲ γὰρ
 παλαι τῶν τιμαμένων ἦν, ὅμως ἐτι εὐτυχύντως
 καὶ τὰς θυσίας καρποῖ μένων.

ZEUS RANTS

who are the good among them and who are the bad? No, you can't say that you have'. In fact, if Theseus on his way from Troezen to Athens had not incidentally done away with the murderers as far as you and your ~~providence~~ are concerned nothing would hinder Siron and Phylacampus and Ceryon and the rest of them from continuing to live in luxury by slaughtering wayfarers. And if Eurystheus, an upright man full of ~~providence~~ had not put out of the love he bore his fellow men toward into the conditions everywhere and sent out the servant of his, a hard working fellow eager for tasks you, Zeus would have paid little heed to the Hides and the Strophalian birds and the Thracian maids and the inhuman and wantonness of the Centaurs.

If you would have not ~~spoke~~ the truth we all here could ring just our ~~prayers~~ whether actually in saving victims and ~~bring~~ing increase at our altars, everything else drifts with the current swept aimlessly along. Therefore we are getting and shall continue to get no more than we deserve when men gradually begin to crane their necks upward and find out that it does them no good to sacrifice to us and hold processions. Then in a little while you shall see the Epicuruses and Metrocuruses and Damises laughing at us, and our pleaders overpowered and silenced by them. So it is for the rest of you to check and remedy all this you who carried it so far. To me being only Menus, it does not make much difference if I am to be unhonoured, for even in bygone days I was not one of those in honour, while you are still fortunate and enjoy your sacrifices.

* Hercules

- 23 Τοῦτον μὲν, ὦ θεοί, ληρεῖν εἰσώμεν ἀεὶ τραχὺν ὄντα καὶ ἐπιτιμητικόν· ὥς γὰρ ὁ θαυμαστός Δημοσθένης ἔφη, τὸ μὲν ἐγκαλέσαι καὶ μέμψασθαι καὶ ἐπιτιμῆσαι βῆδιον καὶ παντός, τὸ δὲ ὅπως τὰ παρόντα βελτίω γενήσεται συμβουλεύσαι, τοῦτ' ἐμφρόνως ὥς ἀληθῶς συμβούλῳ ὅπερ οἱ ἄλλοι εὐ οἶδ' ὅτι ποιήσετε καὶ τοῦτου σιωπῶντος.

- 24 Ἐγὼ δὲ τὰ μὲν ἄλλα ὑποβρύχιός εἰμι, ὡς ἴσται, καὶ ἐν βυθῷ πολιτεύομαι κατ' ἑμαυτόν, εἰς ὅσον ἐμοὶ δυνατόν σωζων τοὺς πλείοντας καὶ παραπέμπων τὰ πλοῖα καὶ τοὺς ἀνέμους καταμαλάττων ὁμῶς δ' οὖν—μέλαι γὰρ μοι καὶ τῶν ἐνταῦθα—φημὶ δεῖν τον Δῆμῳ τοῦτον ἐκποδῶν ποιήσασθαι, πρὶν ἐπὶ τὴν ἔριν ἔκειν, ἥτοι κεραυνῷ ἢ τινὶ ἄλλῃ μηχανῇ, μὴ καὶ ὑπερσχερὶ λέγων—φῆς γὰρ, ὦ Ζεῦ, πιθανόν τινα εἶναι αὐτόν· ἅμα γὰρ καὶ βεβίβωμεν αὐτοῖς ὥς μετερχόμεθα τοὺς τὰ τοιαῦτα καθ' ἡμῶν διεξιόντας.

- 25 Παίξεις, ὦ Ποσειδῶν, ἡ τέλειον ἐπιλέλῃσαι ὥς οὐδὲν ἐφ' ἡμῖν τῶν τοιούτων ἔστιν, ἀλλ' αἱ Μοῖραι ἐκάστῳ ἐπικλώθουσι, τὸν μὲν κεραυνῷ, τὸν δὲ ξίφει, τὸν δὲ πυρετῷ ἢ φθόρῳ ἀποθανεῖν· ἐπεὶ εἴ γε μοι ἐπ' ἐξουσίας τὸ πρᾶγμα ἦν, εἴασα ἄν, οἶει, τοὺς ἱεροσύλους κρῶν ἀπελθεῖν ἀκεραυνώτους ἐκ Πισῆς δύο μου τῶν πλακάμων ἀποκειραντας ἐξ μνᾶς ἑκάτερον ἔλκοντας; ἢ σὺ αὐτὸς περιεῖδες ἄν ἐν Γεραιστῷ τὸν Ἀλκίαν τὸν ἐξ Ὀρεοῦ ὑφαιρούμενόν σου τὴν τρίαιναν; ἄλλως

ZEUS RANTS

ZEUS

Let us ignore this fellow's nonsense, gods, he is always harsh and fault-finding. As that wonderful man Demosthenes says, to reproach and criticize and find fault is easy and anyone can do it, but to advise how a situation may be improved requires a really wise counsellor; and this is what the rest of you will do, I am very sure, even if Minus says nothing.

POSEIDON

For my part I am pretty much subsaqueous, as you know, and live by myself in the depths, doing my best to rescue sailors, speed vessels on their course and calm the winds. Nevertheless I am interested in matters here too, and I say that this Demis should be put out of the way before he enters the dispute, either with a thunderbolt or by some other means, for fear that he may get the better of it in the argument; for you say, Zeus, that he is a plausible fellow. At the same time we I show them how we punish people who say such things against us.

ZEUS

Are you joking, Poseidon, or have you completely forgotten that nothing of the sort is in our power, but the Fates decide by their spinning that one man is to die by a thunderbolt, another by the sword and another by fever or consumption? If it lay in my power, do you suppose I would have let the temple-rubbers get away from Olympia the other day unscathed by my thunderbolt, when they had shorn off two of my curls weighing six pounds apiece? Or would you yourself at Geraestas have allowed the fisherman from Orus to filch your trident? Besides,

τε καὶ δόξομεν ἀγανακτεῖν λελυπημένοι τῷ πράγματι καὶ δεδιέναι τοὺς παρὰ τοῦ Δάμιδος λόγους καὶ δι' αὐτὸ ἀποσκευάζεσθαι τὸν ἄνδρα, οὐ περιμείναντες ἀνταξιστασθῆναι αὐτὸν τῷ Τιμοκλεῖ. ὥστε τί ἄλλο ἢ εἰς ἐρημῆς κρατεῖν οὕτω δόξομεν;

ΠΟΞΙΔΩΝ

Καὶ μὴν ἐπίτομόν τινα ταύτην φῆμιν ἐπινανοσκήναι ἔγωγε πρὸς τὴν νίκην.

ΣΕΥΞ

Ἄπαγε, θυνηῶδες τὸ ἐνθύμημα, ὦ Πύσειδον, καὶ κομῶδῃ παχύ, προαναιρήσειν τὸν ἀνταγωνιστὴν ὡς ἀποθάνοι ἀήττητος, ἀμφίριστον ἔτι καὶ ἀδιάκριτον καταλιπὼν τὸν λόγον.

ΠΟΞΙΔΩΝ

Οὐκοῦν ἄμεινόν τι ἡμεῖς ἄλλο ἐπινοοῖτε, εἰ τὰμὰ οὕτως ὑμῖν ἀποτεθύννισται.

ΑΠΟΛΛΩΝ

- 26 Εἰ καὶ τοῖς νέοις ἔτι καὶ ὡγενείοις ἡμῖν ἐφέϊτο ἐκ τοῦ νόμου δημηγορεῖν, ἴσως ἂν εἰπόν τι συμφέρον εἰς τὴν διάσκεψιν.

ΜΗΜΟΣ

Ἡ μὲν σκέψις, ὦ Ἀπολλων, οὕτω περὶ μεγάλων, ὥστε μὴ καθ' ἡλικίαν, ἀλλὰ κοινὸν ἀπασὶ προκείσθαι τὸν λόγον· χάριεν γάρ, εἰ περὶ τῶν ἐσχάτων κινδυνεύοντες περὶ τῆς ἐν τοῖς νόμοις ἐξουσίας μικρολογούμεθα. σὺ δὲ καὶ πάνυ ἤδη ἔννομος εἰ δημηγόρος, πρόπαλαι μὲν εἰς ἐφήβων γεγωνώς, ἐγγεγραμμένος δὲ ἐς τὸ τῶν δωδεκαληξιαρχικόν, καὶ ὀλίγου δεῖν τῆς ἐπὶ Κρόνου βουλῆς ὢν· ὥστε μὴ μαιρακιστοῦ πρὸς ἡμᾶς, ἀλλὰ λέγε θαρρῶν ἤδη τὰ δοκούντα, μηδὲν αἰ-

ZEUS RANTS

It will look as if we were getting angry because we have been injured, and as if we feared the arguments of Demis and were making away with him for that reason, without waiting for him to be put to the proof by Timocles. Shall we not seem, then, to be winning by default if we win in that way?

POSEIDON

Why, I supposed I had thought of a short cut to victory?

Avast! a stockfish idea, Poseidon, downright stupid, to make away with your adversary in advance so that he may die undefeated, leaving the question still in dispute and unsettled.

POSEIDON

Well, then, the rest of you think of something else that is better, since you relegate my ideas to the stockfish in that fashion.

APOLLO

If we young fellows without beards were permitted by law to take the floor, perhaps I might have made some contribution to the debate.

ROMUS

In the first place, Apollo, the debate is on such great issues that the right to speak does not go by age but is open to all alike; for it would be delicious if when we were in direst danger we quibbled about our rights under the law. Secondly, according to law you are already fully entitled to the floor, for you came of age long ago and are registered in the list of the Twelve Gods and almost were a member of the council in the days of Cronus. So don't play the boy with us: say what you think boldly, and

δεσθεῖς εἰ ἀγένειος ὦν δημηγορήσεις, καὶ ταῦτα βαθυπύγωνα καὶ εὐγένειον οὕτως υἱὸν ἔχων τὸν Ἀσκληπιόν. ἄλλως τε καὶ πρόπον ἂν εἴη σοι νῦν μάλιστα ἐκφαίνειν τὴν σοφίαν, εἰ μὴ ματην ἐν τῷ Ἑλικῶνι καθῆσαι ταῖς Μούσαις συμφοροσοφῶν.

ΑΠΟΛΛΩΝ

Ἄλλ' οὐ σέ, ὦ Μῶμε, χρὴ τὰ τοιαῦτα ἐφίεσθαι, τὸν Δία δέ· καὶ ἤν οὗτος καλεῖσθαι, ταχ' ἂν τι οὐκ ἄμουσον εἴποιμι, ἀλλὰ τῆς ἐν τῷ Ἑλικῶνι μελέτης ἄξιον.

ΖΕΥΣ

Λέγε, ὦ τέκνον· ἐφημι γάρ.

ΑΠΟΛΛΩΝ

- 27 Ὁ Τιμοκλῆς οὗτος ἐστὶ μὲν χρηστὸς ἀνὴρ καὶ φιλόθεος καὶ τοὺς λόγους πανὶ ἡκρίβωκε τοὺς Στωϊκοὺς ὥστε καὶ σύνεστιν ἐπὶ σοφία πολλοῖς τῶν νέων καὶ μισθοὺς οὐκ ὀλίγους ἐπὶ τούτῳ ἐκλέγει, σφοδρὰ πιθανὸς ὦν ὅποτε ἰδίᾳ τοῖς μαθηταῖς διαλέγοιτο· ἐν πληθεὶ δὲ εἰπεῖν ἀτολμότατός ἐστι καὶ τὴν φωνὴν ἰδιώτης καὶ μισοβάρβαρος, ὥστε γέλωτα ὀφλισκάνειν διὰ τοῦτο ἐν ταῖς συνουσίαις, οὐ συνείρων ἀλλὰ βατταρίζων καὶ ταραττόμενος, καὶ μάλιστα ὅποτε οὕτως ἔχων καὶ καλλιρρημοσύνην ἐπιδείκνυσθαι βούληται. συνέειναι μὲν γὰρ εἰς ὑπερβολὴν ὀξύς ἐστι καὶ λεπτογνωμων, ὥς φασιν οἱ ἄμεινον τὰ τῶν Στωϊκῶν εἰδότες, λέγων δὲ καὶ ἐρμηνεύων ὑπ' ἀσθενείας διαφθείρει αὐτὰ καὶ συγχέει, οὐκ ἀποσαφῶν ὃ τι βούλεται ἀλλὰ αἰνίγμασιν ἰοικότα προτείνων καὶ πάλιν αὐτοὺς πολὺ ἀσαφέστερα πρὸς τὰς ἐρωτήσεις ἀποκρινόμενος· οἱ δὲ οὐ συνιέντες

ZEUS RANTS

don't be sensitive about speaking without a beard when you have such a long-bearded, hairy-faced son in Asclepius. Besides, it would be in order for you to show your wisdom now or never, unless you sit on Helicon and talk philosophy with the Muses for nothing.

APOLLO

But it is not for you to give such permission, Momus, it is for Zeus, and if he lets me perhaps I may say something not without sweetness and light and worthy of my study on Helicon.

ZEUS

• Speak, my boy I give you permission.

APOLLO

This Timocles is an upright, God-fearing man and he is thoroughly up in the Stoic doctrines, so that he gives lessons to many of the young men and collects large fees for it, being very plausible when he disputes privately with his pupils, but he utterly lacks the courage to speak before a crowd and his language is vulgar and half-foreign, so that he gets laughed at for that reason when he appears in public, for he does not talk fluently but stammers and gets confused, especially when in spite of these faults he wants to make a show of fine language. His intellect, to be sure, is exceedingly keen and subtle, as people say who know more than I about Stoicism, but in lecturing and expounding he weakens and obscures his points by his incapacity, not making his meaning clear but presenting propositions that are like riddles and returning answers that are still more unintelligible, hence the others failing to com-

THE WORKS OF LUCIAN

καταγελῶσιν αὐτοῦ. δεῖ δὲ οἶμαι σαφῶς λέγειν καὶ τούτου μάλιστα πολλὴν ποιῆσθαι τὴν πρόνοιαν, ὥς συνήσουσιν αἱ ἡκούοντες.

ΜΗΜΟΣ

- 28 Τοῦτο μὲν ὀρθῶς διεξας, ὦ Ἀπολλων, ἐπαινέσας τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάντες ποιεῖς αὐτὸ σὺ ἂν τοῖς χρησμοῖς λοξὸς ὦν καὶ γριφώδης καὶ ἐν τῷ μεταίχμιον ἀσφαλῶς ἀπορριπτῶν τὰ πολλὰ, ὥς τοὺς ἀκουσοντας ἄλλου δεῖσθαι Πυθιον πρὸς τὴν ἐξήγησιν αὐτῶν. ἅτάρ τι τὸ ἐπὶ τούτῳ συμβουλευεῖς, τίνα ἴασιν ποιήσασθαι τῆς Τιμοκλεοῦς ἀδυναμίας ἐν τοῖς λόγοις.

ΑΠΟΛΛΩΝ

- 29 Συνήγαρον ὦ Μῶμε, εἰ πως δυνηθεῖμεν, αὐτῷ παρασχεῖν ἄλλον τῶν δεινῶν τούτων, ἐροῦντα κατ' ἀξίαν ἅπερ ἂν ἐκείνος ἐνθυμηθεῖς ὑποβαλῇ.

ΜΗΜΟΣ

- Ἀγένοιον τοῦτο ὥς ἀληθῶς εἶρηκαί, ἦτι παιδαγωγοῦ τινος διόμενον, συνήγαρον ἐν συνουσίᾳ φιλοσοφῶν παραστήσασθαι ἐρμηνεύοντα πρὸς τοὺς παρόντας ἅπερ ἂν δοκῇ Τιμοκλεῖ, καὶ τὸν μὲν Δᾶμν αὐτοπροσωπον καὶ δι' αὐτοῦ λέγειν, τὸν δὲ ὑποκριτὴν προσχρωμένον ἰδ. α. πρὸς τοὺς ἐκείνῳ ὑποβαλλεῖν τὰ δοκούντα, τὸν ὑποκριτὴν δὲ ῥητορικῶς, οὐδ' αὐτὸν ἴσως συνιέντα ὃ τι ἀκούσεις ταῦτα πῶς οὐ γέλας ἂν εἴη τῷ πληθεῖ, ἀλλὰ
- 30 τοῦτο μὲν ἄλλως ἐπινοήσωμεν. σὺ δέ, ὦ θαυμάσιε — φησὶ γὰρ καὶ μαντις εἶναι καὶ μισθους οὐκ ολίγους ἐπὶ τῷ τοιοῦτῳ ἐξελεξας ἄχρι τοῦ καὶ πληθύνει χρυσᾶς ποτε εἰληφέναι — τί οὐκ ἐπεδείξω ἡμῖν κατὰ καιρὸν τὴν τέχνην προεῖπων ὅποτερος
- Υ30

ZEUS RANTS

prehend, laugh at him. But it is essential to speak clearly, I think, and beyond all else to take great pains to be understood by the hearers.

MOIUS

You were right, Apollo, in praising people who speak clearly, even though you yourself do not do it at all, for in your oracles you are ambiguous and riddling and you unconcernedly toss most of them into the debatable ground so that your hearers need another Apollo to interpret them. But what do you advise as the next step, what remedy for Timocles' helplessness in debate?

APOLLO

To give him a spokesman if possible, Moiua, one of those eloquent chaps who will say fittingly whatever Timocles thinks of and suggests.

MOIUS

Truly a puerile suggestion which shows that you still need a tutor, that we should bring a spokesman into a meeting of philosophers to interpret the opinions of Timocles to the company, and that Damus should speak in his own person and unaided while the other, making use of a proxy, privately whispers his ideas into his ear and the proxy does the speaking, perhaps without even understanding what he hears, 'Wouldn't that be fun for the crowd?' No, let's think of some other way to manage this thing. But as for you, my admirable friend, since you claim to be a prophet and have collected large fees for such work, even to the extent of getting ingots of gold once upon a time, why do you not give us a timely display of your skill by foretelling which of the

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τῶν σοφιστῶν κρατήσῃ λόγων; οἶσθα γάρ που
τὸ ἀποβησόμενον μάντις ὦν

ΑΠΟΛΛΩΝ

Πῶς, ὦ Μῶμε, δυνατόν ποιεῖν ταῦτα μήτε
τρίποδος ἡμῖν παρόντος μήτε θυμαμάτων ἢ πηγῆς
μαντικῆς οἷα ἡ Κασταλία ἐστίν;

ΜΩΜΟΣ

Ὅρῃς, ἀποδιδρύσκεις τὸν ἄεγχον ἐν στενῷ
ἐχόμενος.

ΖΕΥΣ

Ὅμως, ὦ τέκνον, εἶπε καὶ μὴ παρίσχῃς τῷ
συκοφαντῇ ταύτῃ ἀφορμὰς διαβάλλειν καὶ χλευά-
ζειν τὰ σὰ ὡς ἐπὶ τρίποδι καὶ ἔδατι καὶ λιβανωτῇ
κείμενα, ὥς, εἰ μὴ ἔχοις ταῦτα, στερησόμενόν σε
τῆς τέχνης.

ΑΠΟΛΛΩΝ

Ἄμεινον μὲν ἦν, ὦ πάτερ, ἐν Δελφοῖς ἢ Κολο-
φῶνι τὰ τοιαῦτα ποιεῖν, ὑπάντων μοι τῶν χρησί-
μων παρόντων, ὥς ἔθος. ὅμως δὲ καὶ οὕτω γυμνὸς
ἔκεινων καὶ ἄσκενος πειρασομαι προειπεῖν ὅπο-
τέρου τὸ κράτος ἔσται· ἀναξασθε δέ, εἰ μὴ ἔμμετρα
λέγοιμι.

ΜΩΜΟΣ

Λέγε μόνον, σαφῇ δέ, ὦ Ἄπολλον, καὶ οὐ
συνηγόρου καὶ αὐτὰ ἢ ἐρμηνέως δεόμενα· καὶ
γὰρ οὐκ ἄρνεια κρέα καὶ χελώνη νῦν ἐν Λυδίᾳ
συνέφεται· ἀλλὰ οἶσθα περὶ ὅτου ἢ σκέψις.

ΖΕΥΣ

Τι ποτε ἐρεῖς, ὦ τέκνον; ὥς τὰ γε πρὸ τοῦ χρη-
σμοῦ ταῦτα ἤδη φοβερὰ· ἢ χροῖα τετραμμένη, οἱ
ὀφθαλμοὶ περιφερεῖς, κομὴ ἀνασοβουμένη, κίνημα

ZEUS RANTS

sophists will win in the argument? Of course you know what the outcome will be, if you are a prophet.

APOLLO

How can I do that, Momus, when we have no tripod here, and no incense or prophetic spring like Castaly?

MOMUS

There now! you dodge the test when it comes to the pinch.

ZEUS

Speak up, my boy, all the same, and don't give this libeller a chance to malign and insult your profession by saying that it all depends on a tripod and water and incense, so that if you didn't have those things you would be deprived of your skill!

APOLLO

It would be better, father, to do such business at Delphi or Colophon where I have all the necessities at hand, in the usual way. However, even thus devoid of them and unequipped, I will try to foretell whose the victory shall be—you will bear with me if my verses are lame.

MOMUS

Do speak, but let it be clear, and not itself in need of a spokesman or an interpreter. It is not now a question of lamb and turtle cooking together in Lydia, but you know what the debate is about.

ZEUS

What in the world are you going to say, my boy? These preliminaries to your oracle are terrifying in themselves; your colour is changed, your eyes are rolling, your hair stands on end, your movements are

κορυβαντώδες, καὶ ἄλλως κατόχιμα πάντα καὶ
φρικώδη καὶ μυστικά.

ΑΠΟΛΛΩΝ

■ Κέκλυτε μαντιπόλου τόδε θέσφατον Απόλ-
λωνος

ἀμφ' ἑριδος κρυερῆς, τὴν ἀνερὲς ἐστήσαντο
ὀξυβῆαι, μύθοισι κορυσσόμενοι πυκινοῖσι.
πολλὰ γὰρ ἔνθα καὶ ἔνθα μόθου ὑπεραλκεί
κλωγμῷ

ταρφέος ἄκρα κόρυμβι καταπλήσσουσιν ἐχέτλης.
ἀλλ' ὅταν αἰγυπιὸς γαμψωνυχὸς ἀκρίδα μάρψῃ,
δὴ τότε λολίσθιον ἀμβροφόροι κλάγξουσιν κορώναι.
νίκη δ' ἡμιόνων, ὃ δ' ὄνος θοὰ τέκνα κορύψει.

ΖΕΥΣ

Τί τοῦτο ἀνεκαγχασας, ὦ Μῶμε; καὶ μὴν οὐ
γελοῖα τὰ ἐν ποσὶ παῦσαι κακόδαιμον, ἀποπνε-
γήσῃ ὑπὸ τοῦ γέλωτος.

Καὶ πῶς δυνατόν, ὦ Ζεῦ, ἐφ' οὕτω σαφεῖ καὶ
προδήλῳ τῷ χρησμῷ;

ΖΕΥΣ

Οὐκοῦν καὶ ἡμῖν ἤδη ἐρμηνεύεις ἂν αὐτὸν οὐ τι
καὶ λέγει.

ΜΗΜΟΣ

Πάνυ πρόδηλα, ὥστε οὐδὲν ἡμῖν θεμιστοκλέους
ἐπείσει· φησὶ γὰρ τὸ λόγιον οὕτως διαρρήδην

ZEUS RANTS

frenzied, and in a word everything about you suggests demoniacal possession and gooseflesh and mysteries.

APOLLO

Hark to the words of the prophet, oracular words of Apollo,

Touching the shivery strife in which nerves are facing each other.

Loudly they shout in the battle, and fast-flying words are their weapons;

Many a blow while the hisses of conflict are ebbing and flowing

This way and that shall be dealt on the crest of the plowtail stubborn;

Yet when the hawk-taloned vulture the grasshopper grips in his clutches,

Then shall the numbeering crows make an end of their sawing forever

Vict'ry shall go to the mules, and the ass will rejoice in his offspring.

ZEUS

What are you guffawing about, Momus? Surely there is nothing to laugh at in the situation we are facing. Stop, hang you! You'll choke yourself to death with your laughing.

MOMUS

How can I, Zeus, when the oracle is so clear and manifest?

ZEUS

Well then, suppose you tell us what in the world it means.

MOMUS

It is quite manifest, so that we shan't need a Themistocles.¹ The prophecy says as plainly as you

¹ See p. 121, note.

γότητα μὲν εἶναι τοῦτον, ὑμᾶς δὲ δυνεὺς καυθηλέους
 πῇ Δία καὶ ἡμιόνους, τοὺς πιστεύοντας αὐτῷ, οὐδ'
 ἔσσαν αἱ ἀκρίδες τὸν νοῦν ἔχοντας.

ΗΡΑΚΛΗΣ

- 32 Ἐγὼ δέ, ὦ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ
 ὀκνήσω ὁμῶς τὰ δοκοῦντα μοι εἰπεῖν· ὅποτε γὰρ
 ἤδη συναλθόντες διαλέγωνται, τηνικαῦτα, ἣν μὲν ὁ
 Τιμοκλῆς ὑπέρσχη, ἐάσωμεν προχωρεῖν τὴν
 συνουσίαν ὑπὲρ ἡμῶν. ἣν δέ τι ἑτεροῖον ἀποβαίῃ,
 τότε ἤδη τὴν στοὰν αὐτὴν ἔγωγε, εἰ δοκεῖ.
 διασκευάσας ἐμβαλῶ τῷ Δυμίδι, ὥς μὴ κατάρματος
 ὢν ὑβρίζῃ ἐς ἡμῖς.

ΣΕΥΣ

Ἡράκλειε, ὦ Ἡράκλειε, ἀγροίκον τοῦτο εἴρηκας
 καὶ δεινῶς Βοιωτίον, συναπολέσαι ἐνὶ ποιηρῶ
 τοσούτους χρηστούς,¹ καὶ προσέτι τὴν στοὰν αὐτῷ
 Μαραθῶνι καὶ Μιλτιάδῃ καὶ Κυνεγεῖρῳ. καὶ
 πῶς ἂν τούτων συνεμπεισάντων οἱ βῆτορες ἔτι
 βητορεύοιεν, τὴν μεγίστην εἰς τοὺς λόγους
 ὑποθεσιν ἀφηρημέναι, ἄλλως τε ζῶντι μὲν σοὶ
 δυνατόν ἴσως ἦν τι πράξαι τοιοῦτον, ἀφ' οὗ δὲ
 θεὸς γεγενῆσαι, μεμάθηκας, οἶμαι, ὥς αἱ Μοῖραι
 μοναὶ τὰ τοιαῦτα δυνανταί, ἡμεῖς δὲ αὐτῶν
 ἁμοιροὶ ἐσμεν.

ΗΡΑΚΛΗΣ

Οὐκαὶν καὶ ὅποτε τὸν λέοντα ἢ τὴν ὕδραν
 ἐφόνενον, αἱ Μοῖραι δι' ἐμοῦ ἐκείνα ἔπραττον,

ΣΕΥΣ

Καὶ μάλα.

¹ χρηστοί, K. Schwartz: not in MSS.

ZEUS RANTS

please that this fellow is a humbug and that you who believe in him are pack-asses and mules, without as much sense as grasshoppers.

HERACLES

As for me, father, though I am but an alien I shall not hesitate to say what I think. When they have met and are disputing, if Timeles gets the better of it, let's allow the discussion about us to proceed, but if it turns out at all adverse y, in that case, if you approve, I myself will at once shake the porch and throw it down on Demus, so that he may not affront us, confound him!

ZEUS

In the name of Heracles, that was a loutish, horribly Boeotian thing you said, Heracles to involve so many honest men in the destruction of a single racial and the porch too, with its Marathon and Mutiades and Cynegirus.¹ If they should collapse how could the orators orate any more? They would be robbed of their principal topic for speeches.² Moreover, although while you were alive you could no doubt have done something of the sort, since you have become a god you have found out, I suppose, that only the Fates can do such things, and that we have no part in them.

HERACLES

So when I killed the lion or the Hydra, the Fates did it through my agency?

ZEUS

Why, certainly!

¹ The porch in question was the Painted Porch, with its fresco representing the battle of Marathon.

² Compare *The Orators' Coach* (*Iliad. Prooc.*), 18.

ΗΡΑΚΛΗΣ

Καὶ νῦν ἦν τις ὑβρίζῃ εἰς ἐμὲ ἢ περισυλῶν μου
τὸν νεῶν ἢ ἀνατρέπων τὸ ἀγαλμα, ἦν μὴ ταῖς
Μοίραις πάλαι δεδογμένον ᾗ, οὐκ ἐπιτρέψω
αὐτόν;

ΖΕΥΣ

Οὐδαμῶς.

ΗΡΑΚΛΗΣ

Οὐκοῦν ἀκουσον, ὦ Ζεῦ, μετὰ παρρησίας ἐγὼ
γάρ, ὡς ὁ κωμικὸς ἔφη,

ἄγροικὸς εἰμι τὴν σκίψην σκίψην λέγων·

εἰ τοιαυτὴ ἐστὶ τὰ ὑμέτερα, μακρὰ χαίρειν φράσας
ταῖς ἐνταῦθα τιμαῖς καὶ κνίσῃ καὶ ἱερείων αἵματι
κάτειμι εἰς τὸν Ἅϊδην, ὅπου με γυμνὸν τὸ τόξον
ἔχοντα κἂν τὰ εἰδῶλα φοβήσεται τῶν ὑπ' ἐμοῦ
πεφονευμένων θηρίων.

Εὐ γε, οἴκοθεν ὁ μάρτυς, φασίν· ἀπέσωσάς γ'
33 ἂν οὖν τῷ Δάμειδι ταῦτα εἰπαῖν ὑποβαλὼν.¹ ἀλλὰ
τίς ὁ σπουδῇ προσίων αὐτός ἐστιν, ὁ χαλκοῦς, ὁ εὐ-
γραμμος καὶ εὐπερίγραφος, ὁ ἀρχαῖος τὴν ἀνάδυσιν
τῆς κόμης, μᾶλλον δὲ ὁ σός, ὦ Ἑρμῇ, ἀδελφός
ἐστίν, ὁ ἀγοραῖος, ὁ παρὰ τὴν Ποικίλῃν πίττης
γοῦν ἀναπέπλησται ὁσημέραι ἐκματτόμενος ὑπὸ
τῶν ἀνδριαντοποιῶν. τί, ὦ παῖ, δρομαῖος ἡμῖν

¹ ὑποβαλὼν K. Schwartz: ὑποβάλλον MSS.

ZEUS RANTS

HERACLES

And now, in case anyone affronts me by robbing my temple or upsetting my image, can't I exterminate him unless it was long ago settled that way by the Fates?

ZEUS

No, not by any means.

HERACLES

Then hear me frankly, Zeus, for as the comic poet puts it,

"I'm but a boor and call a spade a spade."

If that is the way things stand here with you, I shall say good bye forever to the honours here and the odour of sacrifice and the blood of victims and go down to Hell, where with my bow unceasing I can at least frighten the ghosts of the animals I have slain.

ZEUS

Bravo testimony from the inside, as the saying goes. Really you would have done us a great service if you had given Demos a hint to say that. But who is this coming up in hot haste, the one of bronze, with the fine tooling and the fine contours, with his hair tied up in the old-fashioned way? Oh yes, it is your brother, Hermes, the one of the public square, beside the Painted Porch. At any rate he is all covered with pitch from being cast every day by the sculptors. My lad, what brings

¹ "As you go toward the portico that is called Poikile because of its paintings, there is a bronze Hermes called Agoraios (of the square), and a gate close by" (Pausan. I 15, 1). Playing upon "Hermes Agoraios," Zeus dubs him Hermagoras, after a well-known rhetorician.

ἀφίξει; ἢ πού τι ἐκ γῆς νεώτερον ἀπαγγέλλεις;

ΕΡΜΑΓΟΡΑΣ

Ἵπέρμεγα, ὦ Ζεῦ, καὶ μυρίας τῆς σπουδῆς δέόμενον.

ΖΕΥΣ

Λέγε ἤδη, εἴ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον λέληθεν.

ΕΡΜΑΓΟΡΑΣ

Ἐτύγχανον μὲν ἄρτι χαλκουργῶν ὑποπιπτούμενος στέρνον τε καὶ μετύφρενον· θώραξ δέ μοι γελοῖος ἀμφὶ σωματι πλασθαῖς παρηώρητο μμηλῇ τέχνῃ σφραγίδα χαλκοῦ πᾶσαν ἐκτυπούμενος· ὁρῶ δ' ὄχλον στείχοντα καὶ τινας δύο ὠχροὺς κεκράκτας, πυγμάχους σοφισμάτων, Δαμῖν τε καὶ —

ΖΕΥΣ

Παῦε, ὦ Ἑρμαγόρα βέλτιστε, τραγιδῶν· οἶδα γὰρ οὐστινας λέγεις. ἀλλ' ἐκεῖνό μοι φράσον, εἰ πάλα συγκροτεῖται αὐτοῖς ἡ ἔρις.

ΕΡΜΑΓΟΡΑΣ

Οὐ πάνν, ἀλλ' ἐν ἀκροβολισμοῖς ἔτι ἦσαν ἀποσφενδονῶντες ἀλλήλοις πόρρωθέν ποθεν λοιδορούμενοι.

ΖΕΥΣ

Τί οὖν ἔτι ποιεῖν λοιπόν,¹ ὦ θεοί, ἢ ἀκροάσασθαι ἐπικύψαντας αὐτῶν; ὥστε ἀφαιρεῖτωσαν αἱ ὦραι τὸν μοχλὸν ἤδη καὶ ἀπάγουσαι τὰ νέφη ἀναπεταυννύωσαν τὰς πύλας τοῦ οὐρανοῦ. Ἡράκλεις, ὅσον τὸ πλήθος ἐπὶ τὴν ἀκρόασιν ἀπηντή-

¹ ἔτι ποιεῖν λοιπόν Dindorf: ἔτι χρὴ ποιεῖν λοιπόν γ; χρὴ ποιεῖν N

ZEUS RANTS

you here at a run? Do you bring us news from earth, by any chance?

HERMAGORAS

Important news, Zeus, that requires un.mited attention

ZEUS

Tell me whether we have overlooked anything else in the way of conspiracy.

HERMAGORAS

It felt just now that they who work in bronze
Had smeared me o'er with pitch on breast and
back;

A funny cors et round my body hung,
Conformed by imitative cleverness
To take the full impression of the bronze.
I saw a crowd advancing with a pair
Of sallow bawlers, warriors with words,
Hight Davis, one—¹

ZEUS

Leave off your bombast, my good Hermagoras, I
know the men you mean. But tell me waster they
have been in action long.

HERMAGORAS

Not very, they were stil. skirmishing, slinging
abuse at each other at long range.

ZEUS

Then what else remains to be done, gods. except
to stoop over and listen to them? So let the Hours
remove the bar now, drive the clouds away and throw
open the gates of Heaven. Heracles! what a crowd

¹ A parody on Euripides compare *Orest.* 806, 871, 880

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κασιν. ὁ δὲ Τιμοκλῆς αὐτὸς οὐ πᾶν μοι ἀρέσκει
ὑποτρέμων καὶ ταραττόμενος· ἀπολεῖ ἅπαντα
οὗτος τήμερον· δῆλος γοῦν ἐστίν οὐδὲ ἀντάρασθαι
τῷ Δάμιδι δυνατός· ἀλλ' ὅπερ ἡμῖν δυνατώ-
τατον, εὐχιομεθα ὑπερ αὐτοῦ

σινγῇ ἐφ' ἡμεῖων, ἵνα μὴ Δᾶμῆς γε πύθῃται.

ΤΙΜΟΚΛΗΣ

35 Τί φῆς, ὦ ἱερόσυλε Δᾶμι, θεοὺς μὴ εἶναι μηδὲ
προνοεῖν τῶν ἀνθρώπων;

ΔΑΜΙΣ

Οὐκ· ἀλλὰ σὺ πρύτερος ἀποκρίναί μοι φτίνε
λόγῳ ἐπείσθης εἶναι αὐτούς.

ΤΙΜΟΚΛΗΣ

Οὐ μὲν οὖν, ἀλλὰ σύ, ὦ μιარέ, ἀποκρίναι.

ΔΑΜΙΣ

Οὐ μὲν οὖν, ἀλλὰ σύ.

ΣΕΤΣ

Ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἄμεινον καὶ
εὐφυνότερον τραχύνεται· εὖ γε, ὦ Τιμόκλεις,
ἐπύχει τῶν βλασφημιῶν· ἐν γὰρ τούτῳ σοι τὸ
κράτος, ὥς τά γε ἄλλα ἰχθύν σε ἀποφανεῖ ἐπι-
στομίζων

ΤΙΜΟΚΛΗΣ

Ἀλλά, μὰ τὴν Ἀθηνῶν, οὐκ ἂν ἀποκριναίμην
σοι πρύτερος.

ΔΑΜΙΣ

Οὐκοῦν, ὦ Τιμόκλεις, ἐρωτα· ἐκρίτῃσας γὰρ

ZEUS RANTS

has come together to listen¹ Timocles himself does not please me at all, for he is trembling and confused. The fellow will spoil it all to-day, in fact, it is clear that he won't even be able to square off at Damis. But let's do the very utmost that we can and pray for him,

Silently, each to himself, so that Damis may not be the wiser.¹

TIMOCLES²

Damis, you sacrilegious wretch, why do you say that the gods do not exist and do not show providence in behalf of men?

DAMIS

No, you tell me first what reason you have for believing that they do exist.

TIMOCLES

No, you tell me, you miscreant!

DAMIS

No, you!

ZEUS

So far our man is much better and more noisy in his bullying. Good, Timocles! Pile on your abuse; that is your strong point, for in everything else he will make you as mute as a fish.

TIMOCLES

But I swear by Athens that I will not answer you first.

DAMIS

Well then, put your question, Timocles, for you

¹ A parody on *Iliad* 7, 125.

² At this point the scene becomes double, down below are the philosophers disputing in the Stoa, and up above are the gods, listening eagerly with occasional comments.

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τοῦτο γε ὁμωμοκῶς· ἀλλ' αἶεν τῶν βλασφημιῶν,
εἰ δοκεῖ.

ΤΙΜΟΚΛΗΣ

36 Εὖ λέγεις· εἰπὲ οὖν μοι, οὐ δοκοῦσί σοι, ὦ
κατάρτα, προνοεῖν οἱ θεοί

ΔΑΜΙΣ

Οὐδαμῶς

ΤΙΜΟΚΛΗΣ

Τί φής; ἀπρονόητα οὖν ταῦτα ἔπαντα;

ΔΑΜΙΣ

Ναί.

ΤΙΜΟΚΛΗΣ

Οὐδ' ὑπὸ τινι οὖν θεῷ τάντεται ἡ τῶν ὄλων
ἐπιμέλεια;

ΔΑΜΙΣ

Οὐ.

ΤΙΜΟΚΛΗΣ

Πάντα δὲ εἰκῇ φέρεται;

ΔΑΜΙΣ

Ναί.

ΤΙΜΟΚΛΗΣ

Εἴτ' ἄνθρωποι ταῦτα ἀκούοντες ἀνέχεσθε καὶ
οὐ καταλεύσατε τὸν ἡλιτήριον;

ΔΑΜΙΣ

Τί τοὺς ἀνθρώπους ἐπ' ἐμὲ παροξύνεις, ὦ Τιμό-
κλεις, ἢ τίς ὢν ἀγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ
ταῦτα ἐκείνων αὐτῶν οὐκ ἀγανακτοῦντων; οἳ γε
οὐδὲν δεινὸν διατεθείκασί με πάλαι ἀκούοντες, εἰ
γε ἀκούουσιν.

ΤΙΜΟΚΛΗΣ

Ἀκούουσι γάρ, ὦ Δάμι, ἀκούουσι, καὶ σε
μετίασί ποτε χρόνῳ.

ZEUS RANTS

have won with that oath of yours. But no abuse, please.

TIMOCLES

Very well. Tell me then, you scoundrel, don't you think the gods exercise any providence?

DAMIS

Not in the least.

TIMOCLES

What's that you say? Then is all that we see about us uncared for by any providence?

DAMIS

Yes.

TIMOCLES

And the administration of the universe is not directed by any god?

DAMIS

No.

TIMOCLES

And everything drifts at random?

DAMIS

Yes.

TIMOCLES

Men, do you hear that and put up with it? Aren't you going to stone the villain?

DAMIS

Why do you embitter men against me, Timocles? And who are you to get angry on behalf of the gods, especially when they themselves are not angry? They have done me no harm, you see, though they have listened to me long—if indeed they have ears.

TIMOCLES

Yes, they have, Damis, they have, and they will punish you some day in the hereafter

THE WORKS OF LUCIAN

ΔΑΜΙΣ

- 37 Καὶ τότε ἂν ἐκείνοι σχολὴν ἀγίνοιοιεν ἐπ' ἑμέ, τοσαῦτα, ὥς φής. πράγματα ἔχοντες καὶ τὰ ἐν τῷ κόσμῳ ἄπειρα τὸ πλῆθος ὄντα οἰκονομούμενοι; ὥστε οὐδὲ σέ πω ἡμύναντο ὧν ἐπινοκεῖς αἰεὶ καὶ τῶν ἄλλων, ἵνα μὴ βλασφημεῖν καὶ αὐτὸς ἀναγκάζωμαι παρὰ τὴ συγκείμενα. καίτοι οὐχ ὁρῶ ἥτιναι ἂν ἄλλην ἐπίδειξιν τῇ ἐαυτῶν προνοίᾳ μείζω ἐξερεγκεῖν εὐδύναντο ἢ σὲ κακὸν κακῶς ἐπιτρέψαντες. ἀλλὰ δῆλοί εἰσιν ἀποδημοῦντες, ὑπὲρ τὸν Ὀκεανὸν ἴσως μετ' ἀμυμονας Λιβισοπῆας· ἔθνος γοῦν αὐτοῖς συνεχῶς ἵεναι παρ' αὐτοὺς μετὰ δαῖτα καὶ αὐτεπαγγέλτοις ἐνίοτε.

ΤΙΜΟΚΛΗΣ

- 38 Τί πρὸς τοσαύτην ἀνασχυντίαν εἶποιμι ἂν, ὦ Δάμι;

ΔΑΜΙΣ

Ἐκείνο, ὦ Τιμόκλεις, ὃ πάλαι ἐγὼ ἐπόθου ἀκοῦσαί σου, ὅπως ἐπείσθης οἶσθαι προνοεῖν τοὺς θεοὺς

ΤΙΜΟΚΛΗΣ

Ἡ τάξις με πρῶτον τῶν γινομένων ἱπείσεν, ὃ ἥλιος αἰεὶ τὴν αὐτὴν ὁδὸν ἰὼν καὶ σελήνη κατὰ ταῦτα καὶ ὥραι τρεπομέναι καὶ φυτὰ φυόμενα καὶ ζῷα γεννωμένα καὶ αὐτὰ ταῦτα οὕτως εἰμηχάνως κατεσκευασμένα ὥς τρέφεσθαι καὶ κινεῖσθαι καὶ ἐννοεῖν καὶ βαδίζειν καὶ τακταίνεσθαι καὶ σκυτοτομεῖν καὶ τᾶλλα· ταῦτα προνοίας ἔργα εἶναι μοι δοκεῖ.

ΔΑΜΙΣ

Αὐτὸ ποι τὸ ζητούμενον, ὦ Τιμόκλεις, συναρπαξεῖς· οὐδέπω γὰρ δῆλον εἰ προνοία ταύτων

ZEUS RANTS

DAMIS

And when can they find time for me, when they have so many cares, you say, and manage all creation, which is unlimited in its extent? That is why they have not yet paid you back for all your false oaths and everything else—I don't want to be forced to deal in abuse like you, contrary to our stipulations and yet I don't see what better manifestation of their providence they could have made than to crush your life out miserably, miserable sinner that you are! But it is clear that they are away from home, across the Ocean, no doubt, visiting the guileless Ethiopians.¹ At any rate it is their custom to go and dine with them continually, even self-invited at times.

TIMOCLES

What can I say in reply to all this impudence, Damis?

DAMIS

Tell me what I wanted you to tell me long ago, how you were induced to believe that the gods exercise providence

TIMOCLES

In the first place the order of nature convinced me, the sun always going the same road and the moon likewise and the seasons changing and plants growing and living creatures being born, and these latter so cleverly devised that they can support life and move and think and walk and build houses and cobble shoes—and all the rest of it; these seem to me to be works of providence.

DAMIS

That is just the question, Timocles, and you are trying to beg it, for it is not yet proved that each of

¹ *Iliad*, 1, 423.

ἑκαστον ἀποτελεῖται. ἀλλ' ὅτι μὲν τοιαῦτά ἐστι
τὰ γινόμενα φαίην ἂν καὶ αὐτός οὐ μὴν ἀντίκα
πεπεισθαι ἀνάγκη καὶ ὑπὸ τινος προμηθείας αὐτὰ
γίγνεσθαι ἐνὶ γὰρ καὶ ἄλλως ἀρξάμενα ἰὺν
ὁμοίως καὶ κατὰ ταῦτὰ συνίστασθαι, σὺ δὲ
τάξιν αὐτῶν ὀνομίζεις τὴν ἀναγκην, εἰτα δηλαδὴ
ἀγανακτήσεις εἴ τίς σοι μὴ ἀκολουθοίη τὰ γινόμε-
να μὲν ὅπουλά ἐστι καταριθμουμένων καὶ ἔπαι-
νουσι, οἰομένω δὲ ἀπύδειξιν ταῦτα εἶναι τοῦ καὶ
προνοία διατύττεσθαι αὐτῶν ἑκαστον. ὥστε κατὰ
τὸν κωμικόν·

τουτὶ μὲν ὑπομόχθηρον, ἄλλο μοι λέγε.

ΤΙΜΟΚΛΗΣ

- 39 Ἐγὼ μὲν οὐκ οἶμαι καὶ ἄλλης ἐπὶ τούτοις δεῖν
ἀποδείξω. ὅμως δ' οὖν ἐρῶ ἀποκρίναι γάρ μοι.
"Ὅμηρός σοι δοκεῖ ἄριστος ποιητὴς γενέσθαι

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Οὐκοῦν ἐκείνῳ ἔπεισθην τὴν προνοίαν τῶν θεῶν
ἐμφανίζοντι.

ΔΑΜΙΣ

Ἄλλ', ὦ θαυμάσιε, ποιητὴν μὲν ἀγαθὸν Ὅμηρον
γενέσθαι πάντες σοι συνομολογήσουσι, μάρτυρα
δὲ ἀληθῆ περὶ τῶν τοιούτων οὐτ' ἐκείνον οὔτε ἄλ-
λον ποιητὴν οὐδένα· οὐ γὰρ ἀληθείας μέλει αὐτοῖς,
οἶμαι, ἀλλὰ τοῦ κηλεῖν τοὺς ἀκούοντας, καὶ διὰ
τοῦτο μέτροις τε κατάρδουσι καὶ μύθοις κατηχοῦσι

ZEUS RANTS

these things is accomplished by providence. While I myself would say that recurrent phenomena are as you describe them, I need not, however, at once admit a conviction that they recur by some sort of providence, for it is possible that they began at random¹ and now take place with uniformity and regularity. But you call necessity "order" and then, forsooth, get angry if anyone does not follow you when you catalogue and extol the characteristics of these phenomena and think it a proof that each of them is ordered by providence. So, in the words of the comic poet,

"That's but a sorry answer; try again."

TIMOCLES

For my part I don't think that any further proof is necessary on top of all this. Nevertheless I'll tell you. Answer me this: do you think that Homer is the best poet?

DAMIS

Yes, certainly.

TIMOCLES

Well, it was he that convinced me with his portrayal of the providence of the gods.

DAMIS

But, my admirable friend, everybody will agree with you that Homer is a good poet, to be sure, but not that he or any other poet whatsoever is a truthful witness. They do not pay any heed to truth, I take it, but only to charming their hearers, and to this end they enchant them with metres and entrance

¹ In my opinion ἄλλως contrasts with ὁμοίως καὶ κατὰ τὰ αὐτά, not with ὅσα τινας προμνησείας. The idea is more fully and clearly presented in Lucretius 1, 1024-1028.

- καὶ δὴν ἔπειτα ὑπὲρ τοῦ τετρακοῦ μνησκόντων.
 40 ἡ δὲ ἡδὴ καὶ καὶ πλουσίαι εἴσεις· μαλακτε
 σκεσθὲς τῶν Ὀμηρῶν ἄρα οἱ περὶ τοῦ Διοσὶ λέγει,
 ὡς ἐπιβουλόμενος συνέχεσθαι αὐτοῦ ὁ θυγάτηρ καὶ ὁ
 ἀδελφεὸς καὶ ἡ γυνὴ καὶ εἴ γε καὶ τὰς Ἡρακλειῶν ὁ
 θεὸς· καὶ οὐλομένην ἐπετίμητο ἄρ' ἡμῶν ὁ Βελτιστοῦς
 Διὸς τ' ἀρπασθῆναι καὶ ἡσέ και ἐπαρρημασέναι τῇ
 θυγατρὶ τῇ ἐυεργεσίᾳ· ἐξ αὐτῆς τοῦ Ἀγαμέμνονος
 ὄντορες τὰς ψαῖδ' ἐπ' ἐμψυαί καὶ π' ἄλλοι τῶν
 Ἀχαιοῶν ἀπαβλήθησαν· καὶ ἡδίστου τὰς ἡν αὐτῶν
 περὶ αὐτοῦ ἐμπάλλοντι καταφλέξει τοῦ Ἰγασμάρου·
 αὐτοὶ ἄνθρωποι τοῦ ἀποκτείνου εἶναι δοκοῦν· ὁ καὶ
 σε μαλακτε εἰς τὴν νύκτιν ἐπασπασατο· ἄποιοντα
 καὶ Διομήδεα μετ' ἑρμῆς τῇ Ἀφροδίτῃ· εἶτα τοῦ
 Ἀργεῖοις Ἀθήναι παρεστέλλεται, μετὰ μικροῦ
 ἐν αὐτοῖς συμπέσοντες· αἱ θεαὶ ἱερομαχεῖν ἀναμῆ
 ἄλκῃ καὶ θηλαίᾳ· καὶ Ἀθήνη μετ' Ἀργεῖοις
 γυνήϊοντα ἔτε καὶ πρηνέσσοντα εἶναι, ὅς τοι
 τραυμάτοις ὁ παρὰ τοῦ Διομήδους αἰλίσφει.

Ἀπτοὶ δ' ἀντίστη σῖμασι ἱερμαίνουσι Ἑρμῆσι.

ὁ γὰρ περὶ τῇ Ἀρτεμιδι καὶ πάλιν ἔδοξεν, ὅτι
 ἰσχυρὰ μαμφιμαχοῖ ὅσα πηγαῖα τῶν ἐν κλη-
 θείᾳ ἐφ' ἐστῶσιν ὑπὲρ τοῦ Οὐρανῶ καὶ ἐκ τούτου
 εἰς τὴν νύκτιν καὶ ἀνυπαστάτος τὴν ἄλκην
 ἐπαφύωνται· καὶ τὴν χώραν αὐτοῦ ἄρ' ὅς τοι
 εἶτα λέγουσιν· ὁ παρὰ τοῦ Διομήδους αἰλίσφει.

ΣΤΥΤΗ

- 41 Βοβαῖ ἤλυσεν, ὁ θεοὶ ἀνιβόητος τὸ πλῆθος,
 ἐταπεινότες τοῦ Δαμῶν· ὁ δ' ἡμέτερος ἀπαρρηματῶν

ZEUS RANTS

them with fables and in a word do anything to give pleasure. However, I should like to know what it was of Homer's that convinced you most. What he says about Zeus, how his daughter and his brother and his wife made a plot to fetter him?¹ If Thetis had not summoned Peleus, our excellent Zeus would have been caught and put in chains. For this he returned thanks to Iphitos by deceiving Agamemnon, sending a false vision to him in order that many of the Achaeans might lose their lives.² Don't you see, it was impossible for him to hold a thunderbolt and burn up Agamemnon himself without making himself out a liar? Or perhaps you were most inclined to believe what you heard how Dioned wounded Aphrodite and that even Ares himself at the suggestion of Thetis, 'an how she afterwards the gods themselves tried to as began dealing promiscuously, maes and females,³ Athena detained Ares, already overtaxed, no doubt by the wound he had received from Dioned,⁴ and

"Leto fought against Hermes, the stalwart god of good fortune."⁵

Or perhaps you thought the tale about Artemis credible, that, being a fault-finding person, she got angry when she was not invited to a feast by Oeneus and so turned loose on him, and a monstrous boar of irresistible strength.⁶ Did Homer convince you by saying that sort of thing?

ZEUS

I say, gods! what a shout the crowd raised, applauding Demis! Our man seems to be in a fix

¹ *Iliad* 1, 396.

² *Iliad* 2, 5.

³ *Iliad* 5, 225, 838.

⁴ *Iliad* 20, 54.

⁵ *Iliad* 21, 608.

⁶ *Iliad* 26, 72.

⁷ *Iliad* 9, 833.

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δοικεν ἰδίαι· γοῦν καὶ ὑποστρέμει καὶ δῆλός ἐστιν
απορρίψων τὴν ἱσπίδα, καὶ ἤδη περιβλέπει οἱ
παρεκδύε ἀποδρίσεται.

ΤΙΜΟΚΛΗΣ

(Ὁδ' Εὐριπίδης ἄρ' αἰ σοὶ δοκεῖ λέγειν τι ὑγιές,
ὅποταν αὐτοὺς ἀναβιβασάμενος τοῖς θεοῖς ἐπὶ
τὴν σκηνὴν δεικνύῃ σιζοντας μὲν τοὺς χρηστοὺς
τῶν ἥρωων, τοὺς πονηροὺς δὲ καὶ κατὰ σὲ τὴν
δσέβειαν ἐπιτρίβοντας;

ΔΑΜΙΣ

'Ἄλλ', ὦ γενναϊότατε φιλοσόφων Τιμόκλειε,
εἰ ταῦτα ποιοῦντες οἱ τραγῳδοὶ πεπείκασί σε, ἀνάγκη
δυοῖν θάτερον, ἤτοι Πῶλον καὶ Ἀριστοδημον
καὶ Σικτυρον ἡγεῖσθαι σε θεοὺς εἶναι τότε ἢ τὰ
πρόσωπα τῶν θεῶν αὐτὰ καὶ τοὺς ἐμβύτας καὶ
τοὺς ποδῆρεις χιτῶνας καὶ χλαμύδας καὶ χειρίδας
καὶ προγαστρίδια καὶ τᾶλλα οἷς ἐκεῖνοι σεμνύνουσι
τὴν τραγῳδίαν, ὅπερ καὶ γελοιοτάτον ἐπεὶ καθ'
ἐαυτὸν ὅποταν ὁ Εὐριπίδης, μηδὲν ἐπειγουσῆς τῆς
χρείας τῶν δραμμάτων, τὰ δοκοῦντά αἱ λέγη, ἀκούσῃ
αὐτοῦ τότε παρρησιαζομένου,

ὁρᾷς τὸν ὑψοῦ τονδ' ἀπειρον αἰθέρα
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλασι;
τοῦτον νόμιζε Ζεῖνα, τονδ' ἡγοῦ θεόν.

καὶ πάλιν,

Ζεὺς, ὅστις ὁ Ζεὺς, οὐ γὰρ οἶδα, πλὴν λόγῳ
κλύων.

καὶ τὰ τοιαῦτα.

¹ Miss K. Schwarts: MSS.

ZEUS RANTS

In fact he is sweating and quaking, it's clear he is going to throw up the sponge, and is already looking about for a place to slip out and run away.

TIMOCLES

I suppose you don't think that Euripides is telling the truth either, when he puts the gods themselves on the stage and shows them saving the heroes and destroying villains and impious fellows like yourself?

CRANES

Why, Timocles, you doubtless of philosophers, if the playwrights have convinced you by doing this, you must needs believe either that Polus and Aristodemus and Satyrus are gods for the nonce, or that the very masks representing the gods, the buskins, the training tunics, the cloaks, gauntlets, padded paunches and all the other things with which they make tragedy grand are divine, and that is thoroughly ridiculous. I assure you when Euripides, following his own devices, says what he thinks without being under any constraint imposed by the requirements of his plays, you will hear him speaking frankly then.

Dost see on high this boundless sweep of air
That tappeth earth about in yielding arms?
Hold this to be Zeus, and believe it God.¹

And again:

'Twas Zeus, whoever Zeus is, for I know
Him not, except by hearsay²

and so on.

¹ From a lost play. These verses are translated by Olooro (*Nat. Diet.* ii, 26, 65).

² From the lost *Melanippe the Wise*. The line was unfavourably received and subsequently changed (*Plot. Mor.* 756 c).

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ΤΙΜΟΚΛΗΣ

- 42 Οὐκοῦν ἅπαντες ἰνθρώποι καὶ τὰ ἔθνη ἐξπα-
τηνται θεοὺς νομίζοντες καὶ πανηγυρίζοντες.

ΔΑΜΙΣ

Εὖ γε, οἱ Τιμόκλεις ὅτι με ὑπεμνήσας τῶν κατὰ
ἔθνη νομιζομένων, ἡφ' ὧν μάλιστα συνίδοι τις
ἂν ὡς οὐδὲν βεβαιοῦν ὁ περὶ θεῶν λόγος ἔχει πολ-
λὴ γὰρ ἡ παραχῇ καὶ ἄλλοι ἄλλω ἰσχυρίζουσι.
Σκίθαι μὲν ἰκινυκὴ θνύντες καὶ θράσκει Ἰαμόλξιδιν,
δραπέτην ἰνθρώπων ἐκ Σιμου ὡς αὐτοὺς ἤκουσι.
Φρυγες δὲ Μίσην καὶ Λιβιοπέες Ἴμερον καὶ Κιλ-
ληνιοὶ Ψάλητι καὶ Ἀσσυριοὶ περυστιρῆ καὶ Περ-
σαι πυρὶ καὶ Αἰγυπτιοὶ ὕδατι. καὶ τοῦτο μὲν
ἅπασιν κοινὸν τοῖς Αἰγυπτίοις τὸ ὕδωρ, ἰδίᾳ δὲ
Μεμφίταις μὲν ὁ βούς θεός, Πηλουσιώταις δὲ
κρομμύον, καὶ ἄλλοις ἱβίς ἢ κροκινδειλὸς καὶ ἄλ-
λοις κυνοκεφαλὸς ἢ αἰλουρός ἢ πιθηκός· καὶ ἔτι
κατὰ κόμας τοῖς μὲν ὁ δεξιὸς ὤμος θεός, τοῖς δὲ
κατ' ἀντιπέραν οἰκοῦσιν ἄτερος καὶ ἄλλοις κε-
φαλῇς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμοῦν
ἢ τρυβλίον. ταῦτα πῶς οὐ γέλωτος ἐστίν, ὦ καλὲ
Τιμόκλεις,

ΚΛΗΜΟΣ

Οὐκ ἔλεγον, ὦ θεοὶ, ταῦτα πάντα ἤξεον εἰς
τούμφαις καὶ ἀκριβῶς ἐξετασθῆσθαι;

ΣΕΥΣ

Ἐλέγες, ὦ Μῶμε, καὶ ἐπετιμας ὀρθῶς, καὶ
ἐγώ γε πειρασομαι ἐπανορθωσασθαι αὐτά, ἣν τον
εἶν πρὸς τοῦτον κίνδυνον διαφυγόμεν.

ΤΙΜΟΚΛΗΣ

- 43 Ἄλλ', ὦ θεοὶ ἐχθρὲ σὺ, τοὺς χρησμοὺς καὶ

ZEUS RANTS

TIMOCLES

Well then, all men and all nations have been mistaken in believing in gods and celebrating festivals?

DAMIS

Thank you kindly, Timocles, for reminding me of what the nations believe. Even that you can discern particularly well that there is nothing in the theory of gods for the confusion is great, and some believe one thing, some another. The Scythians offer sacrifice to a scimitar, the Thracians to *Zunoixis*, a runaway slave who came to them from Samos, the Phrygians to *Men*, the Ethiopians to *Day*, the Cyllenians to *Phales*, the Assyrians to a dove, the Persians to fire, and the Egyptians to water. And while all the Egyptians in common have water for a god, the people of Memphis have the bull, the people of Pelusium a wild onion, others an ibis or a crocodile, others a dog-faced god or a cat or a monkey. Moreover, taking them by villages, some hold the right shoulder a god and others, who dwell opposite them, the left, others, half a skull, and others an earthen cup or dish. Isn't that matter for laughter, good Timocles?

MOMUS

Didn't I tell you, gods, that all this would come out and be thoroughly looked into?

ZEUS

You did, Momus, and your criticism was just. I shall try to set it all right if we escape this immediate danger.

TIMOCLES

But, you god-hater, how about the oracles and pre-

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προαγορεύσεις τῶν ἐσομένων τίνος ἔργον ἂν εἴποις
ἢ θεῶν καὶ τῆς προνοίας τῆς ἐκείνων;

ΔΑΜΙΣ

Σιώπησον, ὦ ἄριστε, περὶ τῶν χρησμῶν, ἐπεὶ
ἐρήσομαι σε τίνος αὐτῶν μάλιστα μεμνήσθαι
ἀξιοῖς, ἄρ' ἐκαῖνοι δι τῷ Λυδῷ ὁ Πύθιος ἔχρησεν,
ὃς ἀκριβῶς ἀμφήκης ἦν καὶ διπρυσωπος, οἷοί εἰσι
τῶν Ἑρμῶν ἐνιοί, διττοὶ καὶ ἀμφοτέρωθεν ὅμοιοι
πρὸς ὁπότερον ἂν αὐτῶν μέρος ἐπιστραφῇς; ἢ τι
γὰρ μᾶλλον ὁ Κροῖσος διαβὰς τὸν Ἄλυν τὴν
αὐτοῦ ἀρχὴν ἢ τὴν Κυρου καταλύσει; καίτοι οὐκ
ὀλίγων ταλάντων ὁ Σαρδιανὸς ἐκεῖνος ὀλεῖσθαι τὸ
ἀμφιδέξιον τοῦτο ἔπος ἐπρίατο.

ΜΑΜΟΣ

Αὐτὰ που, ὦ θεοί, ἀνὴρ διεξέρχεται λεγὼν ἃ
ἐδεδίδεν μάλιστα. ποῦ νῦν ὁ καλὸς ἡμῖν κιθαρι-
δός; ἀπολόγησαι αὐτῷ κατελθὼν πρὸς ταῦτα.

ΖΕΥΣ

Σὺ ἡμᾶς ἐπισφάττεις, ὦ Μῶμε, οὐκ ἐν καιρῷ
νῦν ἐπιτιμῶν.

ΤΙΜΟΚΛΗΣ

44 Ὅρα οἶα ποιεῖς, ὦ ἀλιτήρια Δάμι, μονονουχί
τὰ ἱδὴ αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ
βωμοὺς αὐτῶν.

ΔΑΜΙΣ

Οὐ πάντας ἔγωγε τοὺς βωμοὺς, ὦ Τιμόκλειε.
τί γὰρ καὶ δεῦν ἀπ' αὐτῶν γίγνεται, εἰ θυμια-
μάτων καὶ εὐωδίας μεστοὶ εἰσι, τοὺς δὲ ἐν Ταύροις
τῆς Ἀρτέμιδος ἡδέως ἂν ἐπαῖδον ἐκ βιβρῶν ἐπὶ
καφαλῇ ἀνατρεπομένους, ἐφ' ὧν τοιαῦτα ἢ παρ-
θένος εὐωχυμένη ἔχαιρεν.

ZEUS RANTS

dictions of coming events? whose work can you call them except that of the gods and their providence?

DAMIS

Don't say a word about the oracles, my worthy friend, or else I'll ask you which of them you want to cite. The one that Apollo gave the Lydian, which was thoroughly double-edged and two-faced, like some of our Herms, which are double and just alike on both sides, whichever way you look at them, for what was there to show that Croesus by crossing the Halys would destroy his own kingdom rather than that of Cyrus? And yet the luckless Sardian had paid a good many thousands for that ambidextrous verse.

MEMUS

Gods, the man keeps saying the very things that I most feared. Where is our handsome musician now? (To Apollo) Go down and defend yourself to him against these charges!

ZEUS

You are boring us to extinction, Memus, with your untimely criticism.

TIMOCLES

Take care what you are doing, Damis, you miscreant! You are all but upsetting the very temples of the gods with your arguments, and their altars too.

DAMIS

Not all the altars, as far as I am concerned, Timocles; for what harm do they do if they are full of incense and sweet savour? But I should be glad to see the altars of Artemis among the Taurians turned completely upside down, those on which the maiden goddess used to enjoy such horrid feasts.

ΖΕΥΣ

Τοῦτ' ἴσθ' ἡμῖν τὸ ἄμαχον κακὸν ἐπιχεῖ, ὡς¹
 δαιμόνων οὐδενὸς ἀνὴρ φείδεται, ἀλλ' ἐξ ἀμάξης
 παρρησιάζεται καὶ

μάρπτει ἐξείλης, ὅς τ' αἵτιος ὅς τε καὶ οὐκί.

ΜΩΜΟΣ

Καὶ μὴν ὀλίγους ἄν, ὦ Ζεῦ, τοὺς ἀναιτίους
 εἴβρεις ἐν ἡμῖν· καὶ που τάχα προΐων ὁ ἄνθρωπος
 ἄψεται καὶ τῶν κορυφαίων τινός.

ΤΙΜΟΚΛΗΣ

46 Οὐδὲ βροντῶντος ἄρα τοῦ Διὸς ἀκούεις, ὦ
 θεομάχε Δῆμι;

ΔΑΜΙΣ

Καὶ πῶς οὐ μέλλω βροντῆς ἀκούειν, ὦ Τι-
 μόκλεις; εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἐστὶ, σὺ ἄμεινον
 ἂν εἰδείης ἐκείθεν ποθεν παρὰ τῶν θεῶν ἀφυγμέ-
 νος· ἐπεὶ οἳ γε ἐκ Κρήτης ἤκουτες ἄλλα ἡμῖν
 διηγοῦνται, τάφον τινὰ κεῖθι δαίκνυσθαι καὶ στή-
 λην ἐφ' ἐστάναι δηλοῦσαν ὡς οὐκέτι βροντήσειεν
 ἂν ὁ Ζεὺς πάλαι τεθνεώς.

ΜΩΜΟΣ

Τοῦτ' ἐγὼ πρὸ πολλοῦ ἠπιστάμην ἐροῦντα τὸν
 ἄνθρωπον· τί δ' οὖν, ὦ Ζεῦ, ὠχρίακας ἡμῖν καὶ
 συγκροτεῖς τοὺς ὀδοντας ὑπὸ τοῦ τρομου, θαρρεῖν
 χρὴ καὶ τῶν τοιούτων ἀνθρωπίσκων καταφρονεῖν.

ΖΕΥΣ

Τί λέγεις, ὦ Μῶμε, καταφρονεῖν; οὐχ ὁρᾷς
 ὅσοι ἀκούουσι καὶ ὡς συμπεπεισμένοι εἰσὶν ἤδη

¹ ὡς vulg. : ἔ; MSS.

ZEUS RANTS

ZEUS

Where did he get this insufferable stuff that he is pouring out on us? He doesn't spare any of the gods, but speaks out like a fishwife and

"Takes first one, then the other the guiltless along with the guilty."¹

MOMUS

I tell you, Zeus, you'll find few that are guiltless among us, and possibly as he continues the man will soon fasten on a certain person of prominence.

TIMOCLES

Then can't you even hear Zeus when he thunders, Dams, you god-fighter?

DAMIS

Why shouldn't I hear thunder, Timocles? But whether it is Zeus that thunders or not, you no doubt know best, coming as you do from some place or other where the gods live! However, the people who come here from Crete tell us a different tale, that a grave is pointed out there with a tombstone standing upon it which proves that Zeus cannot thunder any more, as he has been dead this long time.

MOMUS

I knew far in advance that the fellow would say that. But why have you become so pale, Zeus, and why do you tremble till your teeth chatter? You should be bold and despise such mannikins.

ZEUS

What's that you say, Momus? Despise them? don't you see how many are listening, and how they

¹ *Iliad* 15, 137.

THE WORKS OF LUCIAN

καθ' ἡμῶν καὶ ἀπάγει αὐτοὺς ἀναδυσάμενος τῶν
αὐτῶν ὁ Δᾶμις;

ΜΩΜΟΣ

Ἄλλὰ σύ, ὦ Ζεῦ, ὁπόταν θελήσῃς, σειρὴν
χρυσεῖην καθεῖς ἀπαντας αὐτοὺς

αὐτῇ καὶ γαίῃ ἐρύσαις αὐτῇ τε θάλασσῃ.

ΤΙΜΟΚΛΗΣ

46 Εἰπέ μοι, ὦ κατάρατε, πέπλευκας ἤδη ποτέ;

ΔΑΜΙΣ

Καὶ πολλάκις, ὦ Τιμόκλεις.

ΤΙΜΟΚΛΗΣ

Οὐκοῦν ἔφερε μὲν ὑμᾶς τότε ἡ ἄνεμος ἐμπίπτων
τῇ ὁθύνῃ καὶ ἐμπιπλὰς τὰ ἰκάπια ἢ οἱ ἐρεττοντες,
ἐκιβέρνα δέ εἰς τις ἐφεστῶς καὶ ἔσωζε τὴν ναῦν;

ΔΑΜΙΣ

Καὶ μᾶλα.

ΤΙΜΟΚΛΗΣ

Εἶτα ἡ ναῦς μὲν οὐκ ἂν ἔπλει μὴ κυβερνωμένη,
τὸ δὲ ὅλον τοῦτο ἀκυβερνητον οἶε καὶ ἀνηγαρό-
νευτον φέρεσθαι,

ΖΕΥΣ

Εἰδ' γε, συνειτῶς ὁ Τιμοκλῆς ταῦτα καὶ ἰσχυρῶς¹
τῷ παραδείγματι.

ΔΑΜΙΣ

47 Ἄλλ', ὦ θεοφιλέστατε Τιμόκλεις, τὸν μὲν
κυβερνήτην ἐκείνον εἶδες ἂν αἶε τὰ συμφέροντα
ἐπινοοῦντα καὶ πρὸ τοῦ καιροῦ παρασκευαζόμενον
καὶ προστάττοντα ταῖς ναύταις, ἀλυσιτελὲς δὲ

¹ ἰσχυρῶς εἰπὺνο: ἰσχυρῶς MSS.

ZEUS RANTS

have already been persuaded against us and he is leading them after him tethered by the ears?

MOXUS

But whenever you like, Zeus, you can let down a cord of gold and

"Sway them aloft, with the earth and the sea, too, into the bargain."

TIMOCLES

Tell me, you scoundrel, have you ever made a voyage?

DAMIS

Yes, often, Timocles.

TIMOCLES

Well, you were kept in motion then, were you not, either by the wind striking the canvas and filling the sails, or else by the rowers, but the steering was done by a single man in command, who kept the vessel safe?

DAMIS

Yes, certainly.

TIMOCLES

Then do you suppose that while the ship would not sail if she were not steered, this universe keeps in motion unsteered and unofficered?

ZEUS

Good! Timocles put that very shrewdly, with a valid illustration.

DAMIS

Why, Timocles, you superlative admirer of the gods, in the one case you would have seen the captain always planning what had better be done and making ready beforehand and giving orders to the crew, and

¹ *Iliad* 8, 34.

οὐδὲ διαγινώσκουσιν οὐδὲν τι εἶχον ἢ ταῦτα ἢ μὴ χρῆ-
 σιμος πυρρὸς καὶ ἀσχηματιστός ἦν πρὸς τὴν πεντι-
 λιν αὐτοῖς· οὗ δὲ σοὶ οὗτος ἀντιερρητήρ, ἐν τῇ
 μεγάλῃ ταύτῃ ὑπὲρ ἐφασταῖται αξίους, καὶ οἱ συν-
 παντα αὐτοῦ εὐδίας εὐλογῶντες εὐδὲ κατὰ τὴν ἀξίαν
 διατάττουσιν, ἀλλ' ὁ μὲν προτετατός, οἱ τυχόντες, ἐν
 τῇ πρυμνίᾳ ἀποτίναται, οἱ πόδας δ' ἐν τῇ
 παύρῃ ἀμφυτερεὶ καὶ χρυσαὶ μὲν αἱ ἐκτεταταί
 ἴστωσι, οἱ χηνίσκοντες δὲ μολυβδόουσι, καὶ τὰ μὲν
 ὑφαλα καταγράφει, τὰ δὲ ἱφαλα τῇ νύκτι ἀμορφα
 40 καὶ αὐτῶν δὲ τῶν πεντῶν ἰδοὺς ἐν τῶν μὲν ἀργῶν
 καὶ ἀτεχτῶν καὶ ἀτολμῶν πρὸς τὰ ἔργα διμεριότην
 ἢ τριμοιριότην, τῶν δὲ κατακαλυμνίσαι τε δοκῶν
 καὶ ἐπὶ τῇ περὶ αὐτῶν ἀσπληνέσει· βέλους καὶ εἰδοτά
 τῶν χρησίμων ἱσάστα μορῶν, τούτων¹ ἀντλῶν
 προστεταγμένων· τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπι-
 βαταῖσι, μαστιγῶν μὲν τινα ἐν προέξοις παρὰ
 τῶν ἐκτετατῶν καθήμενον καὶ θεραπευόμενον,
 καὶ ἄλλων εἰσπιδῶν ἢ πατραλίων ἢ ἱεροσυλῶν
 ὑπερτιμωμένων καὶ τὰ ἄλλα τῇ πύκτι κατελεγ-
 φότε, χαριεστας δὲ πολλοὺς ἐν μυχῷ τοῦ σπλά-
 γνου στεροχωρούμενους καὶ ὑπὸ τῶν πρὸς αὐτῶν
 θύων χειρῶν παύοντα· οὐκ ἐννοήσαν γοῦν ὅτι
 μὲν Σωκράτης καὶ Ἀριστοτέλης ἐπλευσαν καὶ Φω-
 κίων, οὐδὲ τὰ ἄλφιστα διαρκῆ ἔχοντες οὐδέ ἀπο-
 τεύσαι τοῦτο πόδες διτάμνοι ἐπὶ γυμνῶν τῶν
 σκελῶν παρὰ τῶν ἄνδρων, ἐν ἑσπέρῃ δὲ ἀγαθοὶς
 Καλλίας καὶ Μαιδίας καὶ Σαρδανιπάλλος, ὑπερ-
 τρυφῶντες καὶ τῶν ὑφ' αὐταῖς κατακτινίσαντες

49 Τούαντα ἐν τῇ νύκτι σὺν γίνονται, ὃ σαφέστατον

¹ ἢ μὴ ἀντις· ὡς δὲ ἢ μὴ χρῆσθαι ἢ ἀντις γ

² ἱσάστα μὲν, τοῖς αὐτοῖς ἱσάστοις· ἱσάστοι, μὲν τοῖς αὐτοῖς τοῖς

ZEUS RANTS

the ship would contain nothing at all that was profitless and senseless, that was not wholly useful and necessary to them for their voyage. But in the other case your captain, the one who, you say, is in command of this great ship, manages nothing in a sensible or fitting way, and neither do the members of his crew, the foreray is carried ast, maybe, and both the sheets forward, the anchors are sometimes of gold while the figurehead is of lead, and all the ship's underbody is painted while her upper works are unrightly. Among the sailors themselves you will see that one who is lazy and lubberly and has no heart for his work has a warrant or even a commission, while another who is fearless at diving and handy in manning the yards and best acquainted with everything that needs to be done, is set to pumping ship. So too with the passengers you'll see some gallow-bird or other sitting on the quarter deck beside the captain and receiving attentions, and another, a prodigal, a parricide or a temple robber, getting moderate honour and taking up the whole deck of the ship, while a lot of good fellows are crowded into a corner of the hold and trampled on by men who are really their inferiors. Just think, for example, what a voyage Socrates and Aristides and Phocion had, without biscuits enough to eat and without even room to stretch their legs on the bare boards alongside the lugewater, and on the other hand what favours Caius and Julius and Berdanapalus enjoyed, rolling in luxury and spitting on those beneath them.

That is what goes on in your ship, Timocles, you

Τιμοκλείς· διὰ τοῦτο αἱ ναυαγίαι μυρίαί, εἰ δέ τις κυβερνήτης ἐφαστάς ἐώρα καὶ διέταττεν ἕκαστα, πρῶτον μὲν οὐκ ἂν ἠγνόησεν οἵτινες οἱ χρηστοὶ καὶ οἵτινες οἱ φαῦλοι τῶν ἐμπλεούντων, ἔπειτα ἐκάστῳ κατὰ τὴν ἀξίαν τὰ προσήκοντα ὑπένειμαν ἂν, χώραν τε τὴν ἀμείνων τοῖς ἀμείνοσι παρ' αὐτῶν ἄνω, τὴν κατωὶ δὲ τοῖς χείροσι, καὶ συσσίτους ἔστιν οὗς καὶ συμβούλους ἐποιήσατ' ἂν, καὶ τῶν ναυτῶν ὁ μὲν πρόβλιμος ἢ πρόφραξ ἐπιμελητὴς ἀπεδέδεικτ' ἂν ἢ τοίχου ἀρχὼν ἢ πυντωρὶς πρὸ τῶν ἄλλων, ὁ δὲ ὀκνηρὸς καὶ ῥάθυμος ἐπαίετ' ἂν τῷ καλωδίῳ πεντάκις τῆς ἡμέρας εἰς τὴν κεφαλὴν. ὥστε σοι, ὦ θαυμάσιε, τὸ τῆς νεῶς τοῦτο παράδειγμα κινδυναίνει περιτετράφθαι κακοῦ τοῦ κυβερνήτου τετυχηκός.¹

ΜΗΜΟΞ

- 50 Ταυτὶ μὲν ἤδη κατὰ ῥοὴν προχωρεῖ τῷ Δάμειδι καὶ πλησίεστις ἐπὶ τὴν νίκην φέρεται.

Ὅρθως, ὦ Μῶμε, εἰκάζεις. ὁ δ' οὐδὲν ἰσχυρὸν ὁ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ καθ' ἡμέραν ἄλλα ἐπ' ἄλλοις εὐπαρίτρεπτα πάντα ἐπαντλεῖ.

ΤΙΜΟΚΛΗΣ

- 51 Οὐκοῦν ἐπεὶ τῆς νεῶς τὸ παράδειγμα οὐ πάνυ σοι ἰσχυρὸν ἔδοξεν εἶναι, ἴκουσον ἤδη τὴν ἱερὰν, φασίν, ἀγκυραν καὶ ἦν οὐδεμιᾷ μηχανῇ ἀπορρήξεις.

ΖΕΤΑ

Τί ποτε ἄρα καὶ ἐρεῖ;

¹ τετυχηκός valg. τετυχηκός MSS.

ZEUS RANTS

greatest of sages, and that is why the disasters are countless. But if there were really a captain in command who saw and directed everything, first of all he would not have failed to know who were the good and who were the bad among the men aboard, and secondly he would have given each man his due according to his worth, giving to the better men the better quarters beside him on deck and to the worse the quarters in the hold, some of them he would have made his messmates and advisers, and as for the crew, a zealous man would have been assigned to command forward or in the waist, or at any rate somewhere or other over the heads of the rest, while a timorous, shiftless one would get clouted over the head half a dozen times a day with the rope's end. Consequently, my interesting friend, your comparison of the ship would seem to have capsizeed for the want of a good captain.

MOMUS

Things are going finely for Darnis now, and he is driving under full sail to victory

ZEUS

Your figure is apt, Momus. Yet Timocles can't think of anything valid, but launches at him these commonplace, every-day arguments one after another, all of them easy to capsize.

TIMOCLES

Well then, as my comparison of the ship did not seem to you very valid, attend now to my sheet-anchor, as they call it, which you can't by any possibility cut away.

ZEUS

What in the world is he going to say?

THE WORKS OF LUCIAN

ΤΙΜΟΚΛΗΣ

Ἰδοὺς γὰρ εἰ ἀκόλουθα ταῦτα συλλογίζομαι, καὶ εἴ πῃ αὐτὰ δυνατόν σοι περιτρέψαι. εἰ γὰρ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί. τί πρὸς ταῦτα φῆς;

ΔΑΜΙΣ

Ἦν πρότερον γελίσω ἐς κόρον, ἀποκρινοῦμαι σοι.

ΤΙΜΟΚΛΗΣ

Ἀλλὰ ἔοικας οὐδὲ παύσεσθαι γελῶν· εἰπέ δὲ ὅμως ὅπῃ σοι γελοῖον ἔδοξε τὸ εἰρημένον εἶναι.

ΔΑΜΙΣ

Ὅτι οὐκ αἰσθάνῃ ἀπὸ λεπτῆς κρόκης ἐξαψάμενός σοι τὴν ἄγκυραν, καὶ ταῦτα ἱερὰν οὔσαν· τὸ γὰρ εἶναι θεοὺς τῷ βωμοῦς εἶναι συνδήσας ἰσχυρὸν οἷσι ποιήσασθαι ἀπ' αὐτῶν τὸν ὄρμον. ὥστε ἐπεὶ μηδὲν ἄλλο τούτου φῆς ἔχειν εἰπεῖν ἱερώτερον, ἀπίωμεν ἤδη.

ΤΙΜΟΚΛΗΣ

52 Ὁμολογεῖς τοίνυν ἡττησθαι προαπιῶν;

ΔΑΜΙΣ

Ναι, ὦ Τιμόκλειε. σὺ γὰρ ὥσπερ οἱ ὑπο τινων διαζόμενοι ἐπὶ τοὺς βωμοὺς ἡμῖν καταπέφευγας. ὥστε, νῆ τὴν ἄγκυραν τὴν ἱερὰν, ἐθέλω σπείσασθαι ἤδη πρὸς σέ ἐπ' αὐτῶν γε τῶν βωμῶν, ὥς μηκέτι περὶ τούτων ἀρίζοιμεν.

ΤΙΜΟΚΛΗΣ

Εἰρωνεύῃ ταῦτα πρὸς ἐμέ, τυμβωρύχε καὶ μαρὰ καὶ κατάπτυστε καὶ μαστιγία καὶ κῆθαρμα; οὐ γὰρ ἴσμεν οὔτινος μὲν πατρός εἰ, πῶς δὲ ἡ μήτηρ

ZEUS RANTS

TIMOCLES

See whether I frame this syllogism logically, and whether you can capsize it in any way. If there are altars, there are also gods, but there are altars, *ergo* there are also gods. What have you to say to that?

DAMIS

After I have laughed to my heart's content I'll tell you.

TIMOCLES

Well, it looks as if you would never stop laughing; tell me, though, how you thought what I said was funny.

DAMIS

Because you do not see that your anchor is attached to a slender string—and it's your sheet-anchor at that! Having hitched the existence of gods to the existence of altars, you think you have made yourself a safe mooring. So, as you say you have no better sheet-anchor than this, let's be going.

TIMOCLES

You admit your defeat, then, by going away first?

DAMIS

Yes, Timocles, for like men threatened with violence from some quarter or other, you have taken refuge at the altars. Therefore I vow by the sheet-anchor, I want to make an agreement with you now, right at the altars, not to dispute any more on this topic.

TIMOCLES

Are you mocking me, you ghoul, you miscreant, you abomination, you gallows-bird, you scum of the earth? Don't we know who your father was, and

σου ἐπαρνεύετο, καὶ ὡς τὸν ἀδελφὸν ἀπέπνιξας
καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις, λιχ-
νότατε καὶ ἀναισχυρότατε; μὴ φεύγε δ' οὖν, ὅως
καὶ πληγὰς παρ' ἐμοῦ λαβὼν ἀπέλθης· ἤδη γάρ
σε τουτοῦ τῇ ὀστράκῃ ὑποσφυξω παμμιαροῦ ὄντα.

ΖΗΤΞ

53 Ὁ μὲν γελῶν, ὦ θεοί, ἅππεισιν. ὁ δ' ἀκολουθεῖ
λοιδοροῦμενης οὐ φέρων κατατρυφῶντα τὸν Δᾶμιν,
καὶ ἔοικα πατίξῃ αὐτὸν τῇ κερύνῃ ἐν τῇ κε-
φαλῇ. ἡμεῖς δὲ τί ποιῶμεν ἐπὶ τούτοις;

ΞΡΗΞ

Ὅρθως ἐκεῖνό μοι ὁ κωμικὸς εἰρηκέναι δοκεῖ,
οὐδὲν πέπονθας δεινόν, ἂν μὴ προσποιῇ.

τί γὰρ καὶ ὑπέρμεγα κακόν, εἰ ὀλίγοι ἄνθρωποι
πεπεισμένοι ταῦτα ἀπίασι, πολλῶ¹ γὰρ οἱ τάναν-
τία γυγνώσκοντες πλείους, Ἑλλήνων ὁ πολὺς λαὸς
βάρβαροί τε ἅπαντες.

ΖΗΤΞ

Ἀλλὰ, ὦ Ἑρμῇ, τὸ τοῦ Δαρείου πᾶν καλῶς
ἔχον ἐστίν. ὁ εἶπεν ἐπὶ τοῦ Ζωπύρου· ὥστε καὶ
αὐτὸς ἐβουλόμην ἂν ἕνα τοῦτον ἔχειν τὸν Δᾶμιν
σύμμαχον ἢ μυρίας μοι Βαβυλῶνας ὑπάρχειν.

¹ πολλὰ Dukker; πολλοὶ MSS.

ZEUS RANTS

how your mother was a courtesan, and that you strangled your brother and you run after women and corrupt the young, you height of all that's lewd and shameless? Don't run away! Take a thrashing from me before you go! I'll brain you right now with this brickbat, dirty miscreant that you are!

ZEUS

One is going away laughing, gods, and the other is following him up with abuse, because he can't stand the mockery of Demis, it looks as if he would hit him on the head with the brickbat. But what of us? What are we to do now?

HERMES

It seems to me that the comic poet hit it right when he said -

"No harm's been done you if you none admit." ¹

What very great harm is it if a few men go away convinced of all this? The people who think differently are in large majority, not only the rank and file of the Greeks, but the barbarians to a man

ZEUS

Yes, Hermes, but what Demis said about Zopyrus is very much in point too. I myself had rather have this man Demis alone on my side than possess a thousand Babylons.²

¹ Menander *Epitrepeter* (170 Kock).

² See Herodotus 2, 153 ff.



THE DREAM, OR THE COCK

A Cynic sermon in praise of poverty, cast in the form of a dialogue between Micydus the cobbler, who figures also in *The Downward Journey*, and his cock, who is Pythagoras reincarnated.

ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΥΩΝ

ΜΙΚΤΛΛΑΣ

- 1 Ἄλλὰ σέ, κήκιστε ἡλεκτρυών, ὁ Ζεὺς αὐτὰ ἐπιτριψεί φθονερὸν οὕτω καὶ ὀξύφωνον ὄντα, ὃς με πλουτοῦντα καὶ ἡδίστῳ ὄνειρῳ συνόντα καὶ θαυμαστὴν εὐδαιμονίαν εὐδαιμονοῦντα διδάτορόν τι καὶ γεγωνὸς ἀναβοήσας ἐπήγειρας, ὥς μηδὲ νύκτωρ γοῦν τὴν πολὺ σοῦ μαρωντέραν πενίαν διαφύγοιμι. καίτοι εἴ γε χρὴ τεκμαιρεσθαι τῇ τῆ ἡσυχίᾳ πολλῇ ἔτι οὕτῃ καὶ τῷ κρίει μηδέπω με τὸ δρῆριον ὥσπερ εἶωθεν ἀποπτηγνύντι—γνωμῶν γὰρ οὗτος ἀψευδέστατος μοι προσελαινουσῆς ἡμέρας—οὐδέπω μέσαι νύκτες εἰσίν, ὁ δὲ αὖπνος οὗτος ὥσπερ τὸ χρυσοῦν ἐκεῖνο κώδιον φυλάττων ἀφ' ἐσπέρας εὐθύς ἤδη κέκραγεν, ἀλλ' οὔτι χαιρῶν γε ἀμυνοῦμαι γὰρ ἀμέλει σε, ἣν μόνον ἡμέρα γένηται, συντριβὼν τῇ βακτηρίᾳ νῦν δέ μοι πράγματα παρέξεις μεταπηδῶν ἐν τῷ σκότῳ.

ΑΛΕΚΤΡΥΩΝ

Μίκυλλε δέσποτα, ᾧμην τι χαριεῖσθαί σοι φθάνων τῆς νυκτός ὅπόσον διναίμην, ὥς ἔχῃς ὀρθρευόμενος προανύειν τὰ πολλὰ τῶν ἔργων εἰ¹ γοῦν πρὶν ἀνατεῖλαι ἥλιον μιαν κρηπίδα ἔξεργά-

¹ οἱ Α. Μ. Η. : ἔ (σε ἦ) γ ; ἦν (ἀπὸ ἐργάτης) Δ.

THE DREAM, OR THE COCK

MICYLLUS

Why, you scurvy cock, may Zeus himself annihilate you for being so envious and shrill voiced ! I was rolling in wealth and having a most delightful dream and enjoying wonderful happiness when you uplifted your voice in a piercing, full throated crow and waked me up. Even at night you won't let me escape my poverty, which is much more of a nuisance than you are. And yet to judge from the fact that the silence is still profound and the cold has not yet stiffened me as it always does in the morning—which is the surest indicator that I have of the approach of day—it is not yet midnight, and this bird, who is as sleepless as if he were guarding the golden fleece, has started crowing directly after dark. He shall suffer for it, though ! I'll pay you back, never fear, as soon as it is daylight, by whacking the life out of you with my stick, but if I tried it now, you would bother me by hopping about in the dark.

COCK

Master Micyllus, I thought I should do you a favour by cheating the night as much as I could, so that you might make use of the morning hours and finish the greater part of your work early. you see, if you get a single sandal done before the sun rises,

σαιο, πρὸ ὁδοῦ ἔση τοῦτο ἐς τὰ Ἀλφειτα πεπονηκως. εἰ δὲ σοι καθεύδεις ἥδιον, ἐγὼ μὲν ἡσυχάσομαι σοι καὶ πολὺ ὑπνωτότερος ἔσομαι τῶν ἰχθύων, σὺ δὲ ὅρα ὅπως μὴ ὕπνῳ πλουτῶν λιμώτης ἀνεγρόμενος.

ΜΙΚΤΛΛΟΣ

ὦ Ζεῦ τεράστιε καὶ Ἡρόκλεις ἀλεξίκακε, τί τὸ κακὸν τοῦτό ἐστιν; ἀνθρωπίνως ἐλαλησεν ὁ ἀλεκτρυών.

ΑΛΕΚΤΡΥΩΝ

Ἐλτά σοι τερας εἶναι δοκεῖ τὸ τοιοῦτον, εἰ ὁμόφωνος ὑμῖν εἰμι;

ΜΙΚΤΛΛΟΣ

Πῶς γὰρ οὐ τέρας, ἀλλ' ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

ΑΛΕΚΤΡΥΩΝ

Σὺ μοι δοκεῖς, ὦ Μίκυλλε, κομιδῇ ἀπαίδευτος εἶναι μηδὲ ἀνεγνωκέναι τὰ Ὀμήρου ποιήματα, ἐν οἷς καὶ ὁ τοῦ Ἀχιλλέως ἵππος ὁ Ξάνθος μακρὰ χαίρειν φράσας τῷ χρομετιζειν ἔστηκεν ἐν μέσῳ τῷ πολέμῳ διαλεγόμενος, ἔφη ὅλα ῥαψωδῶν, οὐχ ὥσπερ ἐγὼ νῦν ἄνευ τῶν μέτρων. ἀλλὰ καὶ ἐμαντευτο ἐκείνος καὶ τὰ μέλλοντα προεθέσπιζε καὶ οὐδέν τι παριδοξὸν ἔδουκε ποιεῖν, οὐδὲ ὁ ἀκουὼν ἐπεκαλεῖτο ὥσπερ σὺ τὸν ἀλεξίκακον, ἀποτρόπαιον ἡγούμενος τὸ ἄκουσμα. καίτοι τί ἂν ἐποίησας, εἰ σοι ἡ τῆς Ἀργοῦς τρόπις ἐλάλησεν ὥσπερ ποτέ, ἡ ἡ φηγὸς ἐν Δωδώνῃ αὐτόφωνος ἐμαντεύσατο, ἡ εἰ βύρσας εἶδες ἐρπούσας καὶ βοῶν κρέβι μυκώμενα ἡμίονα² περιπεπαρμένα τοῖς ὀβελοῖς; ἐγὼ δὲ Ἑρμοῦ παρ-

¹ ἡ Ξυλκεσίη not in MSS.

² ἡμίονα Cobet ἡμίονα καὶ ἐφ' αὐτῷ γ; ἡμίονα B.

THE DREAM, OR THE COCK

you will be so much ahead toward earning your daily bread. But if you had rather sleep, I'll keep quiet for you and will be much more mute than a fish. Take care, however, that you don't dream you are rich and then starve when you wake up.

MICVILUS

Zeus, god of miracles, and Heracles, averter of harm! what the devil does this mean? The cock talked like a human being!

Then do you think it a miracle if I talk the same language as you men?

MICVILUS

Why isn't it a miracle? Gods, avert the evil omen from us!

COCK

It appears to me, Micvillus, that you are utterly uneducated and haven't even read Homer's poems, for in them Xanthus, the horse of Achilles, saying good-bye to neighing forever, stood still and talked in the thick of the fray, reciting whole verses, not prose as I did, indeed he even made prophecies and foretold the future, yet he was not considered to be doing anything out of the way, and the one who heard him did not invoke the averter of harm as you did just now, thinking the thing ominous.¹ Moreover, what would you have done if the stem of the Argo had spoken to you as it spoke of old,² or the oak at Dodona had prophesied with a voice of its own; or if you had seen hides crawling and the flesh of oxen bellowing half-roasted on the spits?³ I am the friend of

¹ *Iliad* 19, 407 ff.

² *Apoll. Rhod.* 4, 580 ff.

³ *Od.* 12, 325 ff.

εδρος ἄν λαλιστάτου καὶ λογιωτάτου θεῶν ἀπάντων καὶ τὰ ἄλλα ὁμοδιαίτος ὑμῖν καὶ σύντροφος οὐ χαλαρῶς ἔμελλοι ἐκμαθήσεσθαι τὴν ἀνθρωπίνην φωνήν. εἰ δὲ ἔχεμυθησιν ὑπόσχοιό μοι, οὐκ ἂν ὀκνησαίμῃ σοι τὴν ἀληθεστέραν αἰτίαν εἰπεῖν τῆς πρὸς ὑμῖν ὁμοφωνίας καὶ ὅθεν ὑπάρχει μοι οὕτω λαλεῖν.

ΜΙΚΤΑΛΟΣ

- 5 Ἄλλὰ μὴ δειρὸς καὶ ταυτά ἐστιν, ἀλεκτρυὼν οὕτω πρὸς ἐμὲ διαλεγόμενος, εἰπὲ δ' οὖν πρὸς τοῦ Ἴρμου, ὦ βέλτιστε, ὃ τι καὶ ἄλλο σοι τῆς φωνῆς αἴτιον. ὥς δὲ σιωπήσομαι καὶ πρὸς οὐδένα ἐρῶ, τί σε χρὴ δεδιέναι, τίς γὰρ ἂν πιστεύσειέ μοι, εἴ τι διηγουμένη ὥς ἀλεκτρυόνης αὐτὸ εἰπόντος ἀκηκοῖας;

ΑΛΕΚΤΡΥΩΝ

Ἄκουε τοιούτῃ παραδοξοτατὸν σοι εὖ οἶδ' ὅτι λόγον, ὦ Μικυλλε οὕτοσί γὰρ ὁ νῦν σοι ἀλεκτρυὼν φαινόμενος οὐ πρὸ πολλοῦ ἀνθρώπος ἦν.

ΜΙΚΤΑΛΟΣ

Ἦκουσά τι καὶ πάλαι τοιοῦτον ἡμέλει περὶ ὑμῶν ὥς Ἀλεκτρυῶν τις νεανίσκος φίλος γένοιτο τῷ Ἄρει καὶ συμπίνει τῷ θεῷ καὶ συγκωμᾷ καὶ κοινωνοῖ τῶν ἐρωτικῶν· εἶποτε γοῦν ἀπίοι παρὰ τὴν Ἀφροδίτην μοιχεύσων ὁ Ἄρης, ἐπάγεσθαι καὶ τὸν Ἀλεκτρυῶνα, καὶ ἱπαιδῆτερ τὸν Ἥλιον μάλιστα ὑπεφάρτο, μὴ κατιδὼν ἐξείποι πρὸς τὸν Ἠφαιστον, ἔξω πρὸς ταῖς θύραις ἀπολείπειν ἕκαστον νεανίσκον μηνύσαντα ὅποτε ἀνίσχοι ὁ Ἥλιος. εἰτά ποτε κατακοιμηθῆναι τὸν Ἀλεκτρυῶνα καὶ προδούναι τὴν φρουρὰν ἄκοντα, τὸν δὲ Ἥλιον

THE DREAM, OR THE COCK

Hermes, the most talkative and eloquent of all the gods, and besides I am the close comrade and mess-mate of men, so it was to be expected that I would learn the human language without difficulty. But if you promise me to keep your own counsel, I shall not hesitate to tell you the real reason for my having the same tongue as you, and how it happens that I can talk like this.

MICYLLUS

Why, this is not a dream, is it? A cock talking to me this way? Tell me, in the name of Hermes, my good friend, what other reason you have for your ability to speak. As to my keeping still and not telling anybody, why should you have any fear, for who would believe me if I told him anything asserting that I had heard it from a cock?

COCK

Listen, then, to an account which will be quite incredible to you, I am very sure, Micyllus. I who now appear to you in the guise of a cock was a man not long ago.

MICYLLUS

I heard something to that effect about you cocks a good while ago. They say that a young fellow named Alectryon (Cock) became friends with Ares and drank with the god and caroused with him and shared his amorous adventures, at all events, whenever Ares went to visit Aphrodite on poaching bent, he took Alectryon along too, and as he was especially suspicious of Helius, for fear that he would look down on them and tell Hephaestus, he always used to leave the young fellow outside at the door to warn him when Helius rose. Then, they say, Alectryon fell asleep one time and unintentionally

λαθόντα ἐπιστήναι τῇ Ἀφροδίτῃ καὶ τῷ Ἄρει ἀφρόντιδι ἀναπαυομένῳ διὰ τὸ πιστεῦσαι τὸν Ἀλεκτρυονα μνηῦσαι ἂν, εἴ τις ἐπίοι καὶ οὕτω τὸν Ἰφαιστον παρ' Ἰλίου μαθόντα συλλαβεῖν αὐτοὺς περιβαλόντα καὶ συγηνεύσαντα τοῖς δεσμοῖς ἃ πάλαι μεμιχάνητο ἐπ' αὐτούς· ἀφεθέντα δὲ ὡς ἠφείβη τὸν Ἄρη ἀγανακτῆσαι κατὰ τοῦ Ἀλεκτρυονος καὶ μεταβαλεῖν αὐτὸν εἰς τουτὶ τὸ ὄρυσον αὐταῖς ὅπλοις, ὡς ἔτι τοῦ κράνους τὸν λόφον ἔχει ἐπὶ τῇ κεφαλῇ. διὰ τοῦτο ὑμᾶς ἀπολογουμένους τῷ Ἄρει ὅτ' οὐδὲν ὄφελος, ἐπειδὴν αἰσθησθε ἀνελευσόμενον τὸν ἥλιον, πρὸ πολλοῦ βοᾶν ἐπισημαινομένους τὴν ἀνατολὴν αὐτοῦ.

ΑΛΕΚΤΡΥΩΝ

- 4 Φασὶ μὲν καὶ ταῦτα, ὦ Μίκιλλα, τὸ δὲ ἐμὸν ἑτεροῖόν τι ἐγένετο, καὶ πάνυ ἐναγχος εἰς Ἀλεκτρυόνα σοι μεταβέβηκα.

ΜΙΚΤΑΛΟΣ

Πῶς; εἰθέλω γὰρ τοῦτο μάλιστα εἰδέναι.

ΑΛΕΚΤΡΥΩΝ

Ἀκούεις τινὰ Πυθαγόραν Μνησαρχίδην Σάμμον;¹

ΜΙΚΤΑΛΟΣ

Τὸν σοφιστὴν λέγεις, τὸν Ἀλαξάνα, δεῖνομυθεῖται μῆτε κραῶν γεύεσθαι μῆτε κυάμους ἐσθίειν, ἡδιστον ἐμοὶ γοῦν ὄψου ἐκτράπεζον ἀποφαίνων, ἔτι δὲ πείθων τοὺς ἀνθρώπους ὡς πρὸ τοῦ Πυθα-

¹ Text β Οἶσθε ἔρα τὸν Πυθαγόραν; γ.

THE DREAM, OR THE COCK

betrayed his post, and Helius unexpectedly stole upon Aphrodite with Area, who was sleeping peacefully because he relied on Alectryon to tell him if anyone came near. So Elephucstus found out from Helius and caught them by enclosing and trapping them in the snares that he had long before contrived for them; and Area, on being let go in the plight in which Elephucstus let him go,¹ was angry at Alectryon and changed him into this bird, weapons and all, so that he still has the crest of his helmet on his head. And for this reason, they say, you cocks try to put yourselves right with Area when it is no use, and when you notice that the sun is about to come up, you raise your voices far in advance and give warning of his rising.

That is what they say, Micyllus, I grant you; but my own experience has been quite different, and it is only just lately that I changed into a cock.

MICYLLUS

How? That is what I want to know above all else.

COCK

Have you ever heard of a man named Pythagoras, the son of Mnesarchus, of Samos?

MICYLLUS

You mean the sophist, the quack, who made laws against tasting meat and eating beans, banishing from the table the food that I for my part like best of all, and then trying to persuade people that before he became Pythagoras he was Euphorbus (Well-

¹ The story is told in the *Odyssey* 8, 300-306, and repeated by Lucian in *Dialogues of the Gods*, 21.

THE WORKS OF LUCIAN

γόρου Εὐφορβος γένοιτο; ¹ γόητά φασι καὶ τερατο-
τοίργον ἀνθρώπου, ὃ ἡλεκτρῶν.

ΑΛΕΚΤΡΙΩΝ

Ἐκείνος αὐτὸς ἐγώ σοι εἶμι ὁ Πυθαγόρας. ὥστε
παθ', ὦγαθέ, λοιδορούμενός μοι, καὶ ταῦτα οὐκ εἰ-
δὼς οἷός τις ἦν τὸν τρόπον.

ΜΙΚΤΑΛΟΣ

Τοῦτ' αὖ μακρῷ ἐκείνου τερατωδέστερον, ἡλεκ-
τρῶν φιλοσοφος. εἰπά δε ὅμως, ὦ Μνηστάρχου
παῖ, ὅπως ἡμῖν ἀντὶ μεν ἀνθρώπου ὄνεις, ἀντὶ δὲ
Σαμιοῦ Ταναγραῖον ἀναπέφηνας οὐ πιθανὰ γὰρ
ταῦτα οὐδὲ πανυ πιστεῦσαι ῥαδία, ἐπεὶ καὶ δὴ
ἤδη μοι τετηρηκεναι δοκῶ πᾶν Ἀλλύτρια ἐν σοὶ
τοῦ Πυθαγόρου.

ΑΛΕΚΤΡΙΩΝ

Τὰ ποῖα,

ΜΙΚΤΑΛΟΣ

Ἐν μὲν ὅτι λάλος εἶ καὶ κρακτικός, ὁ δὲ σιωπᾶν
ἐς πέντε ἡμέρας ἔφη, οἶμαι, παρῆναι, ἕτερον δὲ καὶ παν-
τελῶς παρανομον· οὐ γὰρ ἔχων ὃ τι σοι παρα-
βάλοιμι εἰ μὴ ¹ κυάμους χθὲς ἤκον ὥς οἶσθα, ² καὶ
σὺ οὐδε μελλήσας ἀνέλεξας αὐτοὺς ὥστε ἡ ἐνέψυ-
σθαί σοι ἀνάγκη καὶ ἄλλῃ εἶναι ἢ Πυθαγόρα ὄντι
παρανομοῦναι καὶ τὸ ἴσον ἡσεβηκεναι κυάμους
φαγόντα ὥς ἐν αὐτῇ τὴν κεφαλὴν τοῦ πατρὸς ἐδη-
δόκεις.

Text A θει. δι. πείθων τοῦτε ἀπορώτετε ἐν πέντε ἡμέ-
ραις σιωπᾶν. AARCK Ἰσθ. ἔφητα κἀκεῖνα, ἀπὸ τοῦ Πυθαγόρου
Εὐφορβος γίνεσθαι γ. Ἦ οὐ γὰρ αὖτε ἡμεῖς, ἡμεῖς ἡμεῖς ἡμεῖς
οὐδὲν δεῖται τοῦτο ποιεῖν ὡς Πυθαγόρας (Πυθαγόρας) ὡς πεισθῇ
θαὶ ὡς Εὐφορβος.

¹ εἰ μὴ A M H ποτὶ τὴν MAB Britancho reads ἐν γὰρ
« ἡλως » ἔχων ἐν σοι παραβάλοιμι « ἡ »

² ἔκον ὥς οἶσθα Britancho. ἔκον ὥς οἶσθα ἔκον θ; ὥς οἶσθα
ἔκον ἔκον γ.

THE DREAM, OR THE COCK

fed)? They say he was a conjurer and a miracle-monger, cock.

COCK

I am that very Pythagoras, Micellus, so stop abusing me, my good friend, especially as you do not know what sort of man I really was.

MICELLUS

Now this is far more miraculous than the other thing! A philosopher cock! Tell me, though, son of Mnerarchus, how you became a cock instead of a man and a Tanagrite instead of a Samian.¹ This story is not plausible nor quite easy to believe, for I think I have observed two things in you that are quite foreign to Pythagoras.

COCK

What are they?

MICELLUS

One thing is that you are very noisy and loud-voiced, whereas he recommended silence for five whole years, I believe. The other is actually quite illegal; I came home yesterday, as you know, with nothing but beans to throw you, and you picked them up without even hesitating. So it must be either that you have told a lie and are someone else, or, if you are Pythagoras, you have broken the law and committed as great an impiety in eating beans as if you had eaten your father's head.²

¹ Tanagra in Boeotia was famous for its game-cocks.

² An allusion to the pseudo-Pythagorean verse *lôis re nodueis re payeis nepales re raxheis*. [It is just as wrong for you to eat beans as to eat the heads of your parents.]

ΑΛΕΚΤΡΥΩΝ

- 6 Οὐ γὰρ ᾤσθα, ὦ Μίκυλλε, ἥτις αἰτία τούτων οὐδέ τὰ πρόσφορα ἐκάστη βίη. ἐγὼ δὲ τότε μὲν οὐκ ἤσθιον τοῖν κυάμων, ἐφιλοσοφουν γάρ· νῦν δὲ φάγοιμι' ἄν, ὀρνιθὴ κῆ γὰρ καὶ οὐκ ἀπόρρητος ἡμῖν ἡ τροφή. πλὴν ἑλλ' εἴ σοι φίλον, ἄκουε ὅπως ἐκ Πυθαγόρου τοῦτο νῦν εἶμι καὶ ἐν οἷοις βίοις πρότερον ἐβιωτυνα καὶ ὅτινα τῆς μεταβολῆς ἐκάστης ὑπολέλουκα.

ΜΙΚΥΛΛΟΣ

Λέγοις ἄν· ὥς ἔμοιγε ὑπερήδιστον ἄν τὸ ἄκουσμα γένοιτο, ὥστε εἴ τις αἴρεσιν προθείη, πότερα μᾶλλον ἐθέλω σοῦ ἄκουειν τὰ τοιαῦτα διεξιόντος ἢ τον πανευδαίμονα ὄνειρον ἐκείνον αὖθις ὑρῶν τὸν μικρὸν ἔμπροσθεν, οὐκ οἶδα ὁπότερον ἄν ἐλοίμην· οὕτως ἀδελφὰ ἡγοῦμαι τὰ σὰ τοῖς ἡδίστοις φανεῖσι καὶ ἐν Ἰση ἡμᾶς τιμῇ ἄγων, σέ τε καὶ τὸ πολυτίμητον ἐνύπνιον.

ΑΛΕΚΤΡΥΩΝ

Ἔτι γὰρ σὺ ἀναπεμπάζῃ τὸν δνειρον ὅστις ποτὲ ὁ φανείς σοι ἦν καὶ τινα ἰνδάλματα μάταια διαφυλάττεις, κενὴν καὶ ὡς ὁ παιητικὸς λόγος φησὶν ἀμνηνῆν τινα εὐδαιμονίαν τῇ μνήμῃ μεταδιδωκων;

ΜΙΚΥΛΛΟΣ

- 8 Ἄλλ' οὐδ' ἐπιλήσονται ποτε, ὦ ἀλεκτρυών, εὐῖσθι, τῆς ὕψους ἐκείνης· οὕτω μοι πολὺ τὸ μέλι ἐν τοῖς ὀφθαλμοῖς ὁ δνειρος καταλιπὼν ἄρχετο, ὥς μοις ἀποίγειν τὰ βλέφαρα ὑπ' αὐτοῦ εἰς ὕπνον αὖθις κατασπώμενα. οἷον γοῶν ἐν τοῖς ὥσὶ τὰ πτερὰ ἐργάζεται στρεφόμενα, τοιοῦτον γάρ γαλον παρείχετο μοι τὰ ὀρώμενα.

THE DREAM, OR THE COCK

COCK

Why, Micyllus, you don't know what the reason for these rules is, and what is good for particular modes of existence. Formerly I did not eat beans because I was a philosopher, but now I can eat them because they are fit food for a bird and are not forbidden to us. But listen if you like, and I'll tell you how from Pythagorus I became what I am, and what existences I formerly led, and what I profited by each change.

MICYLLUS

Do tell me, for I should be more than delighted to hear it. Indeed, if anyone were to let me choose whether I preferred to hear you tell a story like that or to have once more that blissful dream I had a little while ago, I don't know which would be my choice, for in my estimation what you say is close akin to the most delightful of visions, and I hold you both in equal esteem, you and my priceless dream.

COCK

What, are you still brooding on that vision, whatever it was that came to you, and are you still cherishing idle delusions, hunting down in your memory a vain and (as they say in poetry) disembodied happiness?

MICYLLUS

Why, I shall never forget that vision, cock, you may be sure. The dream left so much honied sweetness in my eyes when it went away that I can hardly open my lids, for it drags them down in sleep again. In fact, what I saw gave me as pleasant a titillation as a feather twiddled in one's ear.

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ΑΛΕΚΤΡΥΩΝ

Ἡράκλεις, δεινόν τινα φῆς τὸν ὄνειρον,¹ εἴ γε πτηνὸς ὦν, ὥς φασιν, καὶ ὄρον ἔχων τῆς πτήσεως τὸν ὕπνου ὑπὲρ τὰ ἑσκαμμένα ἤδη πηδᾷ καὶ ἐνδιατρίβει ἡνεργάσι τοῖς ὀφθαλμοῖς μελιχρὸς οὕτως καὶ ἐναργῆς φαινόμενος· ἐθέλω γοῦν ἀκοῦσαι οἷός τίς ἐστιν οὕτω σοι τριπόθητος ὦν.

ΜΙΚΤΑΛΟΣ

Ἔτοιμος λέγειν· ἦδὺ γοῦν τὸ μεμνησθαι καὶ διεξιέναι τι περὶ αὐτοῦ. συ δε πηνίκα, ὦ Πυθαγόρα, διηγήσῃ τὰ περὶ τῶν μεταβολῶν,

ΑΛΕΚΤΡΥΩΝ

Ἐπειδὴν σύ, ὦ Μικυλλε, παύσῃ ὄνειρώττων καὶ ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι· νῦν δὲ πρύτερος εἶπέ, ὥς μάθω εἴτε διὰ τῶν ἐλεφαντινῶν πτελῶν εἴτε διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πετόμενος.

ΜΙΚΤΑΛΟΣ

Οὐδὲ δὲ ἑτέρας τούτων, ὦ Πυθαγόρα.

ΑΛΕΚΤΡΥΩΝ

Καὶ μὲν Ὅμηρος δύο ταύτας λέγει.

ΜΙΚΤΑΛΟΣ

Ἦα χαιρεῖν τὸν λῆρον ἐκείνον ποιητὴν οὐδὲν εἰδότα ὄνειρων περὶ. οἱ πάνητες ἴσως ὄνειροι διὰ τῶν τοιοῦτων ἐξίασιν, οἷους ἐκεῖνος ἔωρα οὐδὲ πᾶν σαφῶς τυφλὸς αὐτὸς ὦν, ἔμοι δὲ διὰ χρυσῶν τιῶν πτελῶν ὁ ἡδιστὺς ἀφίκετο, χρυσοῦς καὶ

¹ δεινόν τινα φῆς τὸν ὄνειρον Reifferscheidt δεινόν τινα φῆς τὸν ἔρωτα τοῦ ἐνυπνίου (οἱ τὸν ἔρωτα φῆς τοῦ ἐνυπνίου) MSS.

THE DREAM, OR THE COCK

COCK

Horacles' By what you say, Master Dream is an adept indeed. Rumour says that he has wings and can fly to the limit set by sleep, but now he "jumps over the pit"¹ and lingers in eyes that are open, presenting himself in a form so honey-sweet and palpable. At all events I should be glad to hear what he is like, since you hold him so very dear

MICYLLUS

I am ready to tell, in fact, it will be delightful to think and talk about it. But when are you going to tell me about your transmigrations, Pythagoras?

COCK

When you stop dreaming, Micyllus, and rub the honey out of your eyes. At present, you speak first, so that I may find out whether it was through the gates of ivory or the gates of horn that the dream winged its way to you.

MICYLLUS

Not through either of them, Pythagoras.

COCK

Well, Homer mentions only those two.²

MICYLLUS

Let that silly poet go hang! He knows nothing about dreams. Perhaps the beggarly dreams go out through those gates, dreams like those he used to see; and he couldn't see them very plainly at that, for he was blind! But my darling dream

¹ The metaphor comes from the proverbial jump of Phayllus. Fifty feet of ground had been broken to form a pit for the jumpers to alight in. But Phayllus, they say, came down on too solid ground, five feet beyond the pit.

² Od. 19, 562. The truthful dreams use the gates of horn the deceitful the gates of ivory.

THE WORKS OF LUCIAN

αὐτὸς καὶ χρυσᾶ πάντα περιβεβλημένος καὶ πολλὰ
ἐπαγόμενος χρυσίον.

ΛΕΚΤΡΩΝ

Παῦε, ὦ Μίδα βέλτιστε, χρυσολογῶν· ὀψυχῶς
γὰρ ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον καὶ
μέταλλα ὅλα χρύσεια κεκοιμήσθαι μοι δοκεῖς.

ΜΙΚΤΑΛΟΣ

- 7 Πολύ, ὦ Πυθαγόρα, χρυσίον εἶδον, πολύ, πῶς
οἶε καλὸν ἢ οἶαν τὴν αὐγὴν ἀπαστραπτον; τί
ποτα ὁ Πινδαρός φησι περὶ αὐτοῦ ἐπαινῶν — ἀνά-
μνησον γάρ με, εἴπερ οἶσθα — ὅποτε ὕδωρ ἄριστον
εἰπὼν εἶτα τὸ χρυσίον θαυμάζει, εὖ ποιῶν, ἐν ἀρχῇ
εὐθύς τοῦ καλλίστου τῶν ῥσμάτων ἀπάντων;

ΛΕΚΤΡΩΝ

Μῶν ἐκεῖνο ζητεῖς,

ἄριστον μὲν ὕδωρ, ὃ δὲ χρυσὸς αἰθόμενον πῦρ
ἅτε διαπρέπει νυκτὶ μεγάλωρος ἔξοχα πλούτου;

ΜΙΚΤΑΛΟΣ

Νὴ Δία αὐτὸ τοῦτο· ὥσπερ γὰρ τοῦμὲν ἐνύ-
πνιον ἰδὼν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον.
ὥς δὲ ἤδη μάθης οἶον τι ἦν, ἀκουσον, ὦ σοφώτατε
Ἀλεκτρυών. ὅτι μὲν οὐκ οἰκόσιτος ἦν χθές, οἶσθα·
Εὐκράτης γὰρ με ὁ πλούσιος ἐντυχὼν ἐν ἀγορᾷ
λουσάμενον ἤκειν ἐκέλευε τὴν ὥραν ἐπὶ τὸ δεῖπνον.

THE DREAM, OR THE COCK

came through gates of gold, and it was gold itself and all dressed in gold and brought heaps of gold with it.

COCK

Stop babbling of gold, most noble Midas. Really your dream was just like Midas prayer, and you appear to me to have slept yourself into whole gold-mines.

MICYLLUS

I saw a lot of gold, Pythagoras, a lot, you can't think how beautiful it was, and with what brilliancy it shone. What is it that Pindar says in praising it? Remind me, if you know. It is where he says water is best and then extols gold (and well he may), right in the beginning of the most beautiful of all his odes.

COCK

Is this what you are after?

"Water is best, but gold
Like blazing fire at night
Stands out amid proud riches."¹

MICYLLUS

That is it, by Heaven! Pindar praises gold as though he had seen my dream. But listen, so that you may know what it was like, wisest of cocks. I did not eat at home, yesterday, as you know, for Eucrates, the rich man met me in the public square and told me to take a bath² and then come to dinner at the proper hour.

¹ *Olymp.* 1, 1.

² No reflection on the personal habits of Micyllus is intended. As the bath was the recognized preliminary to dining-out, to mention it amounts to little more than telling him to dress for dinner.

THE WORKS OF LUCIAN

ΛΕΚΤΡΙΩΝ

- 8 Οἶδα πάντ' τοῦτο πενήσας παρ' ἄλην τὴν ἡμέραν, ἄχρι μοι βαθείας ἤδη ἑσπέρας ἦκες ὑποβα-
βρεγμένος τοὺς πέντε κυῖμους ἐκείνους κομίζωι, οὐ
πανυ δαψιλές τὸ δεῖπνον ἡλεκτριῶνι ἀθλητῇ ποτε
γενομένῳ καὶ Ὀλυμπία οὐκ ἀφανῶς ἀγωνισαμένῳ.

ΜΙΚΤΑΛΟΣ

Ἐπεὶ δὲ δειπνήσας ἐπανήλθον, ἐκίθευδον εὐθὺς
τοὺς κυῖμους σοι παραβαλὼν, εἰτά μοι κατὰ τὸν
Ὅμηρον "ἀμβροσίην διὰ νύκτα" θεῖός τις ὥς
ἀληθῶς ὄνειρος ἐπιστάς .

ΛΕΚΤΡΙΩΝ

Τὰ παρὰ τῷ Εὐκρίτει πρότερον, ὦ Μίκυλλε,
διηγήσαι, καὶ τὸ δεῖπνον οἶον ἐγένετο καὶ τὰ ἐν τῷ
συμποσίῳ πάντα· κωλύει γὰρ οὐδὲν αὐθις σε δει-
πνεῖν ὥσπερ ὄνειρον τινα τοῦ δεῖπνου ἐκείνου
ἀναπλάττοντα καὶ ἀναμαρκεῶμενον τῇ μνημῇ τὰ
βεβρωμένα.

ΜΙΚΤΑΛΟΣ

- 9 Ὅμηρον ἐνοχλήσειω καὶ ταῦτα διηγούμενος· ἐπεὶ
δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὦ
Πυθαγόρα, παρὰ πλουσίῳ τινὶ δειπνήσας ἐν
ἅπαντι τῷ βίῳ, τύχῃ τινὶ ἀγαθῇ ἐντυγχάνω
χθές τῷ Εὐκρίτει, καὶ ἐγὼ μὲν προσειπὼν αὐτὸν
ὥσπερ εἰώθειν δεσποτὴν ἀπηλλαττομένην, ὥς μὴ
καταισχύναίμῃ αὐτὸν ἐν πενιχρῷ τῷ τρίβωνι
συμπαρομαρτῶν, ὁ δὲ, "Μικυλλε," φησί, "θυγα-
τρός τήμερον ἐστὶν ἡ γενέθλια καὶ παρεκάλεσα τῶν
φίλων μαλα πολλοὺς· ἐπεὶ δὲ τιμὴ φασιν αὐτῶν
μαλακῶς ἔχοντα οὐχ οἶον γε εἶναι συνδαιτυνῆναι
μαθ' ἡμῶν, σὺ αὐτ' ἐκείνου ἦκε λουσάμενος, ἦν μὴ

THE DREAM, OR THE COCK

COCK

I know that very well, I went hungry all day until finally, late in the evening, you came back rather tight, bringing me those five beans, not a very bounteous repast for a cock who was once an athlete and made a fair showing at the Olympic games.

MICYLLUS

When I came home after dinner, I went to sleep as soon as I had thrown you the beans, and then "through the ambrosial night," as Homer puts it,¹ a truly divine dream came to me and . . .

COCK

First tell me what happened at Eucrates', Micyllus, how the dinner was and all about the drinking-party afterwards. For there is nothing to hinder you from dining all over again by making up a dream so to speak, about that dinner and chewing the cud of your food in fancy

MICYLLUS

I thought I should bore you by telling all that, but since you want it, here goes. I never before dined with a rich man in all my life, Pythagoras, but by a stroke of luck I met Eucrates yesterday, after giving him "Good-day, master, as usual, I was for going away again, so as not to shame him by joining his company in my beggarly cloak. But "Micyllus," said he, "I am giving a birthday party for my daughter to-day, and have invited a great many of my friends but as one of them is ill, they say, and can't dine with us, you must take a bath and come in his place, unless, to be sure, the man I invited says

¹ *Iliad* 2, 56.

ὃ γὰρ ἀληθεύει αὐτὰς εἶπεν κηρύττειν, ὥς οὖν γὰρ ἀμφιβολοὶ ἐστίη· τούτῳ ἀκούσας ἐγὼ προσεκύνησας ἀπὸ τοῦ εὐχόμενος ἅπασιν θεοῖς ἡμετέροις, καὶ πλείοντις καὶ ποδωγῶν ἐπιπέμψαι τῷ μαλακίζοντι ἐσθύνῃ αὐτῷ ἡμέτερον ἐγὼ καὶ ἄντι δαιμονος καὶ διαδοχῆς ἀπελαλήμην καὶ το δὲ χρὴ τοῦ λουτροῦ αἰῶνα μνηστέον ἐτιθέμεν, συνήχας ἐπεσσεύω σποράσπου το στοιχείου εἰς καὶ πῆλιν αἰὶν ἡδὲ λουθεῖν δεῖ.

- Κύπειδῃ οὕτῃ ὁ καιρὸς ἀφίστατο, πρὸς τύχης ἱμαυτοῦ ὑπορύνψας ὅστις μὲν κοσμίως μαλα ἐσχηματισμένοι, καστρεψαὶ τὸ τριβώμενον ὡς ἐπὶ τοῦ
 10 καθαρωτέρου γένοιτο ἡ ἀναβολή· καταλαμβάνοντες πρὸς ταῖς θύραις ἄλλους το πολλοὺς καὶ δὲ κακούς, φοροῶντες ὑπὸ τέτταρῳ κακομνημένῳ, καὶ με ὑπεδαπνέειν ἔδει, τοῦ πατρὸς ἀγαμέμνονος, καὶ ἐξήλου δὲ πονήσαντες ἔχοντες ὑπεστίνα γούνα καὶ ὑπεβήσαντες καὶ ἐκρέμετο μυχὸς τι καὶ ἐνσπρεσσοῦν, ὡχρὰς ἔλκος αὐτῶν καὶ ἐμώδους ἀμφὶ τα ἐξήκοντα ἔτη σχεδόν· ἐλαγίκα δὲ φιλοσοφοὶ τις εἶπαι τῶν πρὸς τὰ μείζονα φλυαροῦντων· ὁ γούνα πωγῶν μαλα τραγικοί ἦν δὲ ὑπερβολῶς κομῶν καὶ ἐκτεταμένον γὰρ Ἀρχιβίου τοῦ ἱατροῦ διότι οὕτως ἔχον ἀφίστατο, "Τὰ καθήκοντα," ἔφη, "αὐτῶν χρὴ προδίδεσθαι, καὶ ταῦτα φιλοσοφῶν ἄνδρα, εἰς μίμῃς νοσοῖ ἄρρωστον ἰσχύοντα γήρηνται γὰρ ἑκέρυτῃ ὑπερεκρυσθῆναι πρὸς ἡμῶν." (Ὁ μὲν οὖν, εἶπεν ἐγὼ, "ἀλλ' ἐπαινεῖται σε ἦν εἶπαι παρὰ σάντῃ πολλὰν ἀποθανεῖν ἐβόλησεν ἡμῶν ἐν τῷ συμποσίῳ, συναναχρεώματός τῃ ψυχῇ μετὰ τοῦ φλόγματος." ἀκούσας μὲν οὖν ὑπὸ μεγαλο-

¹ ἀπόδοι λυμὰι· ἀποδοῖσθαι δὲ καὶ.

THE DREAM, OR THE COCK

that he will come himself, for just now his coming is doubtful." On hearing this I made obeisance to him and went away, praying to all the gods to send an attack of ague or pleurisy or gout to the invalid whose substitute and dinner-out and heir I had been invited to become. I thought it an interminable age until my bath, and kept looking all the while to see how long the shadow was and when it would at last be time to bathe.

When the time finally came, I scrubbed myself with all speed and went off very well dressed, as I had turned my coat inside out so that the garment might show the cleaner side. I met at the door a number of people, and among them, carried on the shoulders of four bearers, the man whose place I was to have filled, who they said was ill, and in fact he was clearly in a bad way. At any rate he groaned and coughed and hawked in a hollow and offensive way, and was all pale and flabby, a man of about sixty. He was said to be one of those philosophers who talk rubbish to the boys, and in fact he had a regular goat's beard, excessively long. And when Archibius, the doctor, took him to task for coming in that condition, "Duty," he said, "must not be shirked, especially by a philosopher, though a thousand illnesses stand in his way, Eucrates would think he had been slighted by me." "No indeed," said I, "He will commend you if you choose to die at home rather than to hawk and spit your life away at his party!" But the man's pride

φροσύνης οὐ προσποιεῖτο ἀκηκοέναι τοῦ σκωμ-
ματος· ἐφίσταται δὲ μετὰ μικρὸν ὁ Εὐκράτης
λαλουμένος καὶ ἰδὼν τὸν Θεσμοπολιν—τοῦτα γὰρ
ὁ φιλόσοφος ἐκαλεῖτο —“ Διδίσκαλε,” φησιν, “ εὖ
μὲν ἐποίησας αὐτὸς ἦκων παρ’ ἡμᾶς, οὐ μάλιν δ’
ἂν τί σοι ἐγίνετο, καὶ ἀπόντι γὰρ ἅπαντα ἐξῆς
ἀπέσταλτο ἂν” καὶ ἅμα λέγων εἰσρεῖ χειρ-
αγωγῶν τὸν Θεσμοπολιν ἐπηρειζομένον καὶ τοῦ

- 11 οἰκίται· ἐγὼ μὲν οὖν ἀπίστανι παρεσκευαζομένην, α
ὃ δὲ ἐπιστραφεὶς καὶ ἐπὶ πολὺ ἰνδουισας, ἐπεὶ με
πάνυ σκυθρωπὸν εἶδε, “ Παριθι,” ἔφη, “ καὶ σύ, ὦ
Μίκυλλα, καὶ συνδείπνει μὲθ’ ἡμῶν τὸν υἱὸν γὰρ
ἐγὼ καλεῖσθω ἐν τῇ γυναικωνίτιδι μετὰ τῆς μητρὸς
ἐστιᾶσθαι, ὡς συχωραν ἔχῃς” εἰσρεῖν οὖν ματην
λύκος χανὼν παρὰ μικρὸν, αἰσχυνόμενος ὅτι
ἐδόκειν ἐξεληλακέναι τοῦ συμποσίου τὸ παιδίον
τοῦ Εὐκράτους.

Κάτειδὲ κατακλίνεσθαι καιρὸς ἦν, πρῶτον μὲν
ἑρᾶμενοι ἀνέθισαν τὸν Θεσμοπολιν οὐκ ἀπραγ-
μονως μὰ Δία πάντε οἶμαι κενίσκοι εὐμεγέθεις,
ὑπαυχῆνια περιβυσαντες αὐτῷ παντοθεν, ὡς δια-
μένον ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερῶν
δυναίτο. εἴτα μηδενὸς ἀντοχόμενου πλεσίον κατα-
κεῖσθαι αὐτοῦ ἐμὲ ὑποκαταπλίνουσι, φέροντες, ὡς
ὁμοστροπεζοὶ εἴημεν. τοῦντεῦθεν ἐδειπνοῦμεν, ὦ
Πυθαγόρα, πολυψόν τι καὶ ποικίλον βῆπνον ἐπὶ
χρυσοῦ πολλοῦ καὶ ἀργύρου καὶ ἑπεωματα ἦν

THE DREAM, OR THE COCK

was so great that he pretended not to have heard the *snay*. In a moment Eucrates joined us after his bath, and on seeing Themnopolis—for that was the philosopher's name—he said: "Professor, it was very good of you to come to us but you would not have fared any the worse if you had stayed away, for everything from first to last would have been sent you." With that he started to go in, conducting Themnopolis, who was supported by the servants too. I was getting ready to go away, but he turned my way and hesitated a good while and then as he saw that I was very downcast, said: "You come in too, Micyllus, and dine with us. I'll make my son eat with his mother in the women's quarters so that you may dine here." I went in, therefore, after coming within an ace of licking my lips for nothing, like the wolf¹, I was ashamed, however, because I seemed to have driven Eucrates bay out of the dining-room.

When it was time to go to the table, first of all they picked Themnopolis up and put him in place, not without some difficulty, though there were five stout aids, I think, to do it, and they stuffed cushions all round about him so that he could maintain his position and hold out for a long time. Then, as nobody else could endure to lie near him, they took me and put me in the place below him, making us neighbours at table. Then, Pythagoras, we began eating a dinner of many courses and great variety, served on gold and silver plate in profusion,

¹ The proverb seems to be founded on the fable of the wolf and the old woman, who threatened to throw a baby in the wolf if it did not stop crying and the wolf waited all day for the baby, only to go home disappointed. (Æsop, 275 *Bain.*)

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χρυσᾶ καὶ διάκονοι ὠραῖοι καὶ μουσουργοὶ καὶ γελωτοποιοὶ μεταξυ, καὶ ὅλως ἡδιστὴ τις ἦν ἡ διατριβὴ πλὴν ἀλλ' ἐν με ἐλύπει οὐ μετρίως, ὁ Θεσμοπολις ἐνοχλῶν καὶ ἄρεσιν τινα πρὸς με διεξιῶν καὶ διδασκῶν ὥς αἱ δυο ἀποφασεῖς μίαν καταφασιν ἀποτελοῦσι καὶ ὥς εἰ ἡμερᾶ ἔστι, νῦν οὐκ ἔστιν, ἐπίστετε δὲ καὶ κέρατα ἔφασκεν εἶναι μοι· καὶ τοιαῦτα πολλὰ οὐδὲν δεομένου προσφιλοσοφῶν σινηρεῖ καὶ ὑπετέμνεται τὴν εὐφροσύνην, οὐκ ἔῶν ἀκούειν τῶν καθαριζόντων ἢ ῥιζύντων. τοῦτο μὲν σοι, ὦ ἀλεκτρων, τὸ δεῖπνον.

ΑΛΕΚΤΡΩΝ

Οὐχ ἡδιστον, ὦ Μίκυλλα, καὶ μάλιστα ἐπεὶ συνεκληρώθης τῇ λήρῃ ἐκείνῃ γέροντι.

ΜΙΚΤΑΛΟΣ

- 12 Ἄκουε δὲ ἤδη καὶ τὸ ἐνύπνιον· ὥμην γὰρ τὸν Εὐκράτην αὐτὸν ἀπαιδα ὄντα οὐκ οἶδ' ὅπως ἀπαθνησκεῖν, εἴτα προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἷς ὁ κληρονόμος ἦν ἀπαντων ἐγώ, μικρὸν ἐπισχόντα ἀποθανεῖν ἑμαυτον δὲ παρελθόντα ἕς τὴν οὐσίαν το μὲν χρυσίον καὶ τὸ ἀργυρίον ἐξαντλεῖν σκέφαις τισὶ μεγάλῃσι μέγαλυν τε καὶ πολὺ ἐπιρριον, τὰ δ' ἄλλα, τὴν ἐσθῆτα καὶ τροπέας καὶ ἐκπώματα καὶ διακυνους, πάντα ἐμὲ ὥς τὸ εἶκος εἶναι· εἴτα ἐξηλαυνον ἐπὶ λευκοῦ ξανθοῦ, ἐξυπτιαζων, περίβλεπτος ἅπασιν τοῖς ὀρώσι καὶ ἐπιφθνος καὶ προίθειον πολλοὶ καὶ παρίππευον· καὶ εἰπ. ντο πλείους. ἐγὼ δὲ τι, ν ἐσθῆτα τὴν ἐκείνου ἔχων καὶ δακτυλίους βαρεῖς

¹ παρίππευον Mucilio· πρηντερον MSB.

THE DREAM, OR THE COCK

and there were goblets of gold and handsome waiters and musicians and clowns withal. In short, we were delightfully entertained, except for one thing that annoyed me beyond measure. Themopous kept bothering me and talking to me about virtue, whatever that may be, and teaching me that two negatives make an affirmative, and that if it is day it is not night, and sometimes he actually said that I had horns! By philosophizing with me incessantly after that fashion when I had no mind for it, he spoiled and diminished my pleasure, not allowing me to hear the performers who were playing and singing. Well, there you have your dinner, cock.

It was not of the pleasantest, Micylus, as your lot was cast with that silly old man.

MICYLUS

Now listen to my dream. I thought that Euerates himself had somehow become chumless and lay dying, and that, after sending for me and making a will in which I was heir to everything, he lingered a while and then died. On entering into possession of the property, I dipped up the gold and the silver in great bowlfuls, for there was an ever-flowing, copious stream of it, and all the rest, too—the clothing and tables and cups and waiters—all was mine, of course. Then I drove out behind a pair of white horses, holding my head high, the admiration and the envy of all beholders, many ran before me and rode beside me, and still more followed after me, and I with his clothing on and my fingers covered with

* For this and other Stoic fallacies, see Lucian I p. 437 and note 2.

ὅσον ἑκαταίδεκα ἐξημμένους τῶν δακτύλων ἐκέλευον
 ἐστίασιν τινα λαμπράν εὐτρεπισθῆναι ὅτι ὑπο-
 δοχὴν τῶν φίλων· οἱ δὲ, ὥς ἐν ὀνειρῷ εἰκος, ἤδη
 παρήσαν καὶ τὰ δεῖπνον εἰσεκομίζετο καὶ ὁ πότος
 συνεκροτεῖτο. ἐν τούτῳ ὄντα μὲ καὶ φιλοτησιας
 προσπίοντα ἐν χρυσαῖς φιλαις ἐκωστή τῶν
 παρόντων. ἤδη τοῦ πλακοῦντος ἐσκομιζομένου
 ἀναβόησας ἀκρίως συνετιραξας μὲν ἡμῖν τὸ
 συμπόσιον, ἀντιρῶσας δὲ τὰς τραπέζας, τὸν δὲ
 πλοῦτον ἐκείνον ὑπηρέμιον φερεσθαι παρὶ
 σκευάσας. ἄρτι σοι αὐλῶντος ἀγανακτήσας κατὰ
 σοῦ δοκῶ ὥς τρισπερον αὖ ἠδῶντος ἐπειδὴν τὸν
 ὄνειρόν μοι γενομένον.

ΑΛΕΚΤΡΙΤΩΝ

- 13 Οὕτω φιλόχρυσος εἶ καὶ φιλόπλουτος, ὃ Μί-
 κυλλε, καὶ μόνον τοῦτο ἐξ ὅπαντος θαυμάζεις καὶ
 ἡγῇ εὐδαίμων εἶναι, πολὺ κεκτήσθαι χρυσίον;

ΜΙΚΥΛΛΟΣ

Οὐκ ἐγὼ μόνος, ὃ Πύθαγορα, τοῦτο, ἀλλὰ καὶ
 σὺ αὐτός, ὅποτε Εὐφορβὸς ἤσθα, χρυσὸν καὶ ἀρ-
 γύρον ἐξημμένους τῶν βοστρύχων ἥεις πολεμήσων
 τοῖς Ἀχαιοῖς, καὶ ἐν τῇ πολέμῳ, ἐνθα σιδηροφορεῖν
 ἄμεινον ἦν, σὺ δὲ καὶ τότε ἤξιος χρυσῷ ἀναδεδε-
 μένος τοὺς πλοκιμονε διακινδυνεύσεις. καὶ μοι
 δοκεῖ ὁ Ὅμηρος διὰ τοῦτο Χαρίτεσσιν ὁμοίως
 εἰπεῖν σου τὰς κομὰς ὅτι "χρυσῷ τε καὶ ἀργυρῷ
 ἐσφικκῶντο." μακρῷ γὰρ ἄμεινους δηλαδὴ καὶ
 ἐρασμιωτέραι ἐφαινοῦτο συναναπεπλεγμέναι τῷ
 χρυσίῳ καὶ συναπολάμπουσαι μετ' αὐτοῦ· καίτοι
 τὰ μὲν σά, ὃ χρυσοκομὴ μέτριοι, εἰ Πύθου νίδε
 ὦν ἔτιμας τὸ χρυσίον ὃ δὲ πικρῶν θεῶν πατήρ

THE DREAM, OR THE COCK

heavy rings, fully sixteen of them, was giving orders for a splendid feast to be prepared for the entertainment of my friends. In a moment they were there, as is natural in a dream, and the dinner was being served, and the drinking-bout was under way. While I was thus engaged and was drinking healths with each person there out of golden cups, just as the dessert was being brought in you lifted up your voice unsensibly, and disturbed our party, upset the tables and caused that wealth of mine to be scattered to the winds. Now do you think I was unreasonable in getting angry at you, when I should have been glad to see the dream last for three nights?

COCK

Are you such a lover of gold and of riches, Micylus, and is owning quantities of gold the only thing in the world that you admire and consider blissful?

MICYLUS

I am not the only one to do so, Pythagoras you yourself, when you were Euphorbus, sailed forth to fight the Achaeans with your curls tricked out in gold and silver, and even in war, where it would have been better to wear iron, you thought fit to face danger with your hair caught up with gold.¹ No doubt Homer said that your hair was "like the Graces" because "it was snooded with gold and with silver", for it looked far finer and lovelier, of course, when it was interwoven with gold and shone in unison with it. And yet as far as you are concerned, Goldenhair, it is of little moment that you, the son of a Panthous, honoured gold, but what of the father

¹ *Iliad* 17, 52.

- καὶ ἀνδρῶν, ὁ Κρόνου καὶ Ῥέας, ὅποτε ἡράσθη τῇ
 Ἀργολικῇ ἐκείνῃς μαιρακος, οὐκ ἔχων εἰς ὃ τι
 ἔρασμιωτερον αὐτὸν μεταβάλοι οὐδὲ ὅπως ἂν
 διασφείρειε τοῦ Ἀκριοῦ τὴν φρουραν—ἀκούεις
 δῆπου ὡς χρυσίον ἐγένετο καὶ ῥυεῖς διὰ τοῦ τρυγῶντος
 συνῆν τῇ ἀγαπωμένῃ. ὥστε τί ἂν σοι τὸ ἐπὶ
 τούτῳ ἔτι λέγοιμι, ὅσας μὲν χρεῖαι παρέχεται ὁ
 χρυσός, ὡς δὲ οἷς ἂν παρῇ, καλοὺς τε αὐτοὺς καὶ
 σοφοὺς καὶ ἰσχυροὺς ἀπεργάζεται τιμὴν καὶ δόξαν
 προσάπτων, καὶ ἐξ ἁφανῶν καὶ ἠδυφῶν ἐνίοτε
 14 περιβλέπτους καὶ ἰοιδίμους ἐν βραχεὶ τιθῃσι; τὸν
 γείτονα γοῦν μοι τὸν ὁμοτεχνὸν οἶσθα τὸν Σίμωνα,
 οὐ πρὸ πολλοῦ δειπνησάντα παρ' ἐμοί, ὅτε τὸ
 ἔτυος ἤφουν ταῖς Κρονοῖς δυο τόμους τοῦ ἁλ-
 λαντος ἐμβαλῶν.

ΑΛΕΚΤΡΙΩΝ

Οἶδα τὸν σιμόν, τὸν βραχύν, ὃς τὸ κεραμεοῦν
 τρύβλιον ὑφελόμενος ὤχετο ὑπο μάλης ἔχων μετὰ
 τὸ δεῖπνον, ὃ μόνον ἡμῖν ὑπῆρχεν· εἶδον γὰρ
 αὐτός, ὦ Μίκυλλε.

ΜΙΚΥΛΛΟΣ

Οὐκοῦν ἐκεῖνος αὐτὸ κλέψας εἶτα ἀπωμόσατο¹
 θεοὺς τοσούτους, ἀλλὰ τί οὐκ ἔβρασε καὶ ἐμήνυες
 τότε, ὦ ἀλεκτρυών, ληιζομένους ἡμᾶς ὁρών;

ΑΛΕΚΤΡΙΩΝ

Ἐκόκκυζον, ὃ μόνον μοι τότε δυνατὸν ἦν. τί ὅ-
 οῦν ὁ Σίμων; ἐφικεῖς γάρ τι περὶ αὐτοῦ εἰρεῖν.

ΜΙΚΥΛΛΟΣ

Ἀνεψίδες ἦν αὐτῷ πλουσίος ἢ ὑπερβολήν,
 Δριμύλος τοῦνομα. οὗτος ζῶν μὲν οὐδὲ ὀβολὸν

¹ ἔπει, ὡς ἔλλατο. ² ἀνωμέσατο de Jong ἀνωμέσατο MBB.

THE DREAM, OR THE COCK

of gods and of men, the son of Cronus and Rhea? When he was in love with that slip of a girl in Argos, not having anything more attractive to change himself into nor any other means of corrupting the sentries of Acrisius, he turned into gold, as you, of course, have heard, and came down through the roof to visit his beloved. Then what is the use of my telling you the rest of it—how many uses gold has, and how, when people have it, it renders them handsome and wise and strong, lending them honour and esteem, and not infrequently it makes inconspicuous and contemptible people admired and renowned in a short time? For instance, you know my neighbour, of the same trade, Simon, who dined with me not long ago when I boiled the soup for Cronus-day and put in two shoes of sausage?

COCK

Yes, I know him, the snub-nosed, short fellow who filched the earthen bowl and went away with it under his arm after dinner, the only bowl we had—I myself saw him, Micylus.

MICYLUS

So it was he that stole it and then swore by so many gods that he did not? But why didn't you cry out and tell on him then, cock, when you saw us being plundered?

COCK

I crowed, and that was all that I could do at the time. But what about Simon? You seemed to be going to say something about him.

MICYLUS

He had a cousin who was enormously rich, named Drimylus. This fellow while he was alive never gave

ἔδωκε τῷ Σίμωνι.—πῶς γάρ, ὃς οὐδὲ αὐτὸς ἤπτετο τῶν χρημάτων; ἐπεὶ δὲ ἀπέθανε πρῶτον, ἅπαντα ἐκεῖνα κατὰ τοὺς νόμους Σίμωνος ἐστί, καὶ νῦν ἐκεῖνος ὁ τὰ βάρη τὰ πιναρί, ὁ τὸ τρύβλιον περιλείπων, ἄσμενος ἐξελαύνει ἀλουργῇ καὶ ὑγινοβαφῇ ἀμπεχομενος, οἰκέτας καὶ ζεύγη καὶ χρυσὰ ἐκπώματα καὶ ἐλεφαντόποδας τραπέζας ἔχων, ὑφ' ἀπάντων προσκυνοῦμενος, οὐδὲ προσβλέπων ἔτι ἡμᾶς ἐναγχος γοῦν ἐγὼ μὲν ἰδὼν προσιόντα, "Χαῖρε," ἔφην, "ὦ Σίμων," ὁ δὲ ἀνανακτῆσας, "Εἰπάτε," ἔφη, "τῷ πτωχῷ τούτῳ μὴ κατασμικρύνειν μου τοῦνομα· οὐ γὰρ Σίμων, ἀλλὰ Σιμωνίδης ὀνομάζομαι." τὸ δὲ μέγιστον, ἤδη καὶ ἐρώσιν αὐτοῦ αἱ γυναῖκες, ὁ δὲ θρύπτεται πρὸς αὐτάς καὶ ὑπερορᾷ καὶ τὰς μὲν προσίσται καὶ ἵλεως ἐστίν, αἱ δὲ ἀπειλοῦσιν ἀναρτήσιν αὐτάς ἀμελοῦμεναι. οὐδ' ὅσων ἀγαθῶν ὁ χρυσὸς αἴτιος, εἴ γε καὶ μεταποιεῖ τοὺς ἀμορφοτέρους καὶ ἐρασμίους ὑπεργάζεται ὥσπερ ὁ ποιητικὸς ἐκεῖνος κεντός· ἀκούεις δὲ καὶ τῶν ποιητῶν λεγόντων·

ὦ χρυσέ, δεξιῶμα κάλλιστον

καὶ

χρυσὸς γάρ ἐστιν ὃς βροτῶν ἔχει κράτη.

ἀλλὰ τί μεταξὺ ἐγέλασας, ὦ ὑλεκτρύν;

ἈΛΕΚΤΡΥΝ

- 15 "Ὅτι ὑπ' ἀγνοίας, ὦ Μίκυλλα, καὶ σὺ τὰ βροια τοῖς πολλοῖς ἐξηπάτησαι περὶ τῶν πλουσιῶν· οἱ δ' εὖ ἴσθι πολὺ νικῶν ἀθλιώτερον τὸν βίον βιοῦσι·

THE DREAM, OR THE COCK

a penny to Simon—why should he, when he himself did not touch his money? But since his death the other day all his property is Simon's by law, and now he, the man with the dirty rags, the man that used to lick the pot, takes the air pleasantly, dressed in fine woollens and royal purple, the owner of servants and carriages and golden cups and ivory-legged tables, receiving homage from everybody and no longer even giving a glance at me. Recently, for example, I saw him coming toward me and said, "Good day, Simon", but he replied: "Tell that pauper not to abbreviate my name, it is not Simon but Simonides."¹ What is more, the women are actually in love with him now, and he flirts with them and slightes them, and when he receives some and is gracious to them the others threaten to hang themselves on account of his neglect. You see, don't you, what blessings gold is able to bestow, when it transforms ugly people and renders them lovely, like the girdle in poetry.² And you have heard the poets say "O gold, thou choicest treasure,"³ and

"'Tis gold that over mortal men doth rule."⁴

But why did you interrupt me by laughing, cock?

cock

Because in your ignorance, Micylus, you have gone just as far astray as most people in regard to the rich. Take my word for it, they live a much

¹ He adopts a name better suited to his new position in society, of *Simon* 22.

² The girdle of Aphrodite *Iliad* 14, 214 ff.

³ Euripides, from the lost *Dance*. Nauck *Tragicorum Frag.* 324. ⁴ Source unknown, Nauck, *ibid.*, colosp. 294.

THE WORKS OF LUCIAN

λέγω δέ σοι καὶ πένης καὶ πλούσιος πολλὰκις
γενόμενος καὶ ἅπαντος βίου πεπειρισμένος· μετὰ
μικρον δὲ καὶ αὐτὸς εἶσθ' ἕκαστα.

ΜΙΚΤΑΛΟΣ

Νῆ Δία, καιρὸς γοῦν ἤδη καὶ σὲ εἰπεῖν ὅπως
ἡλλάγης καὶ ἃ σύνοισθα τῇ βίῳ ἕκαστην.

ΑΛΕΚΤΡΙΤΩΝ

Λαοὶ τοσοῦτόν γε προειδώς, μηδένα με σοὺ
εὐδαιμονέστερον βιοῦντα ἑωρακέναί.

ΜΙΚΤΑΛΟΣ

Ἐμοῦ, ὦ ἀλεκτρυῶν, οὕτω σοὶ γένοιτο· προάγῃ
γάρ με λοιδορεῖσθαί σοι· ἀλλὰ εἰπέ ἀπὸ Εὐφώρ-
βου ἄρξάμενος ὅπως ἐς Πυθαγοραὶ μετεβλήθης.
εἶτα ἐξῆς ἄχρι τοῦ ἀλεκτρυῶνος· εἰκὸς γάρ σε
ποικίλα καὶ ἰδεῖν καὶ παθεῖν ἐν πολυειδέσι τοῖς
βίοις.

ΑΛΕΚΤΡΙΤΩΝ

- 16 Ὡς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχὴ μοι
καταπταμένη ἐς τὴν γῆν ἐνέδν' ἐς ἀνθρώπου σῶμα
ἦν τινα τὴν καταδίκην ἐκτελοῦσα, μακρὸν ἂν εἴη
λέγειν, ἄλλως τε οὐδὲ ὅσιον οὔτε ἐμοὶ εἰπεῖν οὔτε
σοὶ ἀκούειν τὰ τοιαῦτα. ἴπαι δὲ Εὐφωρβος
ἐγενόμην . . .

ΜΙΚΤΑΛΟΣ

Ἐγὼ δὲ πρό γε τούτου, ὦ θαυμάσια, τίς ἦν
τοῦτο μοι πρότερον εἰπέ, εἰ κἀγὼ ποτε ἡλλάγην
ὥσπερ σὺ.

ΑΛΕΚΤΡΙΤΩΝ

Καὶ μάλα.

THE DREAM, OR THE COCK

more wretched life than we. I who talk to you have been both poor and rich repeatedly, and have tested every kind of life. after a little you shall hear about it all.

MICYLUS

Yes, by Heaven, it is high time now for you to talk and tell me how you got transformed and what you know of each existence.

COCK

Listen, but first let me tell you thus much, that I have never seen anyone leading a happier life than you

MICYLUS

Than I, cock? I wish you no better luck yourself! You force me to curse you, you know. But begin with Euphorbus and tell me how you were transformed to Pythagoras, and then the rest of it till you get to the cock for it is likely that you have seen many sights and had many adventures in your multifarious existences.

COCK

How my soul originally left Apollo, flew down to earth and entered into a human body and what sin it was condemned to expiate in that way would make a long story, besides, it is impious either for me to tell or for you to hear such things. But when I became Euphorbus

MICYLUS

But I,—who was I formerly, wondrous creature? First tell me whether I too was ever transformed like you.

Yes, certainly.

THE WORKS OF LUCIAN

ΜΙΚΤΑΛΟΣ

Τίς οὖν ἦν, εἴ τι ἔχαις εἰπεῖν; ἐθέλω γὰρ τοῦτο εἰδέναι.

ΑΛΕΚΤΡΥΩΝ

Σὺ, μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυτ-
τουτων.

ΜΙΚΤΑΛΟΣ

Εἴτα ὤκνησεν ὁ κακοδαίμων καὶ ὀλίγα τῶν
ψιγμάτων ἤκειν ἐς τόνδε τὸν βίον ἐξ ἐκείνου
ἐπισιτισόμενος. ἀλλὰ καὶ τι μετὰ τοῦτο ἔσομαι,
εἰπέ· εἰκὸς γὰρ εἰδέναι σε. εἰ γάρ τι ἀγαθὸν
εἴη, ἀπιυξομαι ἤδη ἀναστὰς ἀπὸ τοῦ παττάλου
ἐφ' οὗ σὺ ἔστηκας.

ΑΛΕΚΤΡΥΩΝ

- 17 Οὐκ ἂν μάθοις τοῦτο οὐδεμῶς μηχανῇ. πλὴν
ἀλλὰ ἐπεὶ περ Εὐφορβος ἐγενόμην—ἐπάνειμι γὰρ
ἐπ' ἐκεῖνα—ἐμαχόμεν ἔν Ἰλίῳ καὶ ἀποθανῶν ὑπὸ
Μενελάου χρόνῳ ὕστερον ἐς Πυθαγόρει ἦκαν.
τέως δὲ περιέμενον ἄοικος ἐστώς, ἄχρη δὴ ὁ
Μυήσαρχος ἐξεργάσθηταί μοι τὸν οἶκον.

ΜΙΚΤΑΛΟΣ

* Ἀσιτος ὢν, ὦ τινα, καὶ ἄποτος;

ΑΛΕΚΤΡΥΩΝ

Καὶ μάλιστα οὐδὲ γὰρ ἔδει τούτων ἢ μόνῃ τῇ
σώματι.

ΜΙΚΤΑΛΟΣ

Οὐκοῦν τὰ ἐν Ἰλίῳ μοι πρότερον εἶπέ. τοιαῦτα
ἦν οἷά φησιν "Ομηροῦ γενέσθαι αὐτά;

ΑΛΕΚΤΡΥΩΝ

Πόθεν ἐκείνος ἠπίστατο, ὦ Μίκυλλα, δεῖ γινω-
μένων ἐκείνων καμηλὸς ἐν Βάκτροις ἦν; ἐγὼ δὲ

THE DREAM, OR THE COCK

MICYLLUS

Then what was I ? Tell me if you can, for I want to know.

COCK

You were an Indian ant, one of the gold-digging kind.*

MICYLLUS

Confound the luck ! to think that I did not dare to lay in even a small supply of gold-dust before coming from that life to this ! But what shall I be next, tell me ? You probably know. If it is anything good, I'll climb up this minute and hang myself from the peg that you are standing on.

COCK

You can't by any possibility find that out. But when I became Euphorbus—for I am going back to that subject—I fought at Troy and was killed by Menelaus, and some time afterwards I entered into Pythagoras. In the meanwhile I stood about and waited without a house till Minesarchus should build me one.

MICYLLUS

Without food and drink, my friend ?

COCK

Yes, certainly, for they turned out to be unnecessary, except for the body.

MICYLLUS

Well, then, tell me the story of Troy first. Was it all as Homer says ?

Why, where did he get his information, Micyllus ? When all that was going on, he was a camel in

* Herod. 2, 102.

THE WORKS OF LUCIAN

τοσοῦτόν σοί φημι, ὑπερφύεσ μηδὲν γενέσθαι τότε, μήτε τὸν Αἴαντα οὕτω μέγαν μήτε τὴν Ἑλένην αὐτὴν οὕτω καλὴν ὥς οἶονται. εἶδον γὰρ λευκὴν μὲν τινα καὶ ἐπιμήκη τὸν τράχηλον, ὥς εἰκάζειν κύκρον θυγατέρα εἶναι, τὰλλα δὲ πάνι πρεσβῦτιν, ἡλικιωτὶν σχεδὸν τῆς Ἑκάβης, ἦν γο Θησεὺς πρῶτον ἀρπάσας ἐν Ἀφίδναις εἶχε κατὰ τὸν Ἡρακλέα γενόμενος, ὃ δὲ Ἡρακλῆς πρότερον εἶλε Τροίαν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα. διηγείτο γάρ μοι ὁ Πανθους ταῦτα, κομιδῇ μειρίκιον ὧν ἑωρακέναι λέγων τὸν Ἡρακλέα.

ΜΙΚΤΛΑΟΣ

Τί δέ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἄριστος τὰ πάντα, ἢ μῦθος ἄλλως καὶ ταῦτα;

ΑΛΕΚΤΡΤΩΝ

Ἐκείνῳ μὲν οὐδὲ συνηνέχθην, ὦ Μίκυλλε, οὐδ' ἂν ἔχοιμί σοι οὕτως ἀκριβῶς τὰ παρὰ τοῖς Ἀχαιοῖς λέγειν· πόθεν γάρ, πολέμιος ὢν; τὸν μέντοι ἑταῖρον αὐτοῦ τὸν Πάτροκλον οὐ χαλεπῶς ἀπέκτεινα διελασας τῷ δορατίῳ.

ΜΙΚΤΛΑΟΣ

Εἰτά σε ὁ Μανέλαος μακρῷ εὐχερέστερον. ἀλλὰ ταῦτα μὲν ἱκανῶς, τὰ Πυθαγόρου δὲ ἤδη λέγε.

ΑΛΕΚΤΡΤΩΝ

- 18 Τὸ μὲν ὅλον, ὦ Μίκυλλε, σοφιστῆς ἄνθρωπος ἦν· χρὴ γάρ, οἶμαι, τάληθῇ λέγειν· ἄλλως δὲ οὐκ ἀπαιδευτος οὐδὲ ἀμελέτητος τῶν καλλίστων

THE DREAM, OR THE COCK

Bactria. I'll tell you thus much, though: nothing was out of the common then, and Ajax was not as tall and Helen herself not as fair as people think. As I saw her, she had a white complexion and a long neck, to be sure, so that you might know she was the daughter of a swan, but as for the rest of it, she was decidedly old, about the same age as Hecuba: for Theseus eloped with her in the first place and kept her at Aphidnae, and Theseus lived in the time of Heracles, who took Troy the first time it was taken, in the time of our fathers,—our then fathers, I mean. Panthous told me all this, and said that when he was quite small he had seen Heracles.

MICYLLUS

But how about Achilles? Was he as Homer describes him, supreme in everything, or is this only a fable too?

COCK

I did not come into contact with him at all, Micyllus, and I can't tell you as accurately about the Greek side. How could I, being one of the enemy? His comrade Patroclus, however, I killed without difficulty, running him through with my spear¹.

MICYLLUS

And then Menelaus killed you with much greater ease! But enough of this, and now tell me the story of Pythagoras.

COCK

In brief, Micyllus, I was a sophist, for I must tell the truth, I suppose. However, I was not uneducated or unacquainted with the noblest sciences. I

¹ The cock is drawing the long bow, Euphorbus only wounded Patroclus, *Iliad* 16, 800 ff.

μαθημάτων· ἀπεδήμησα δὲ καὶ εἰς Αἴγυπτον,
ὡς συγγενοίμην τοῖς προφίταις ἐπὶ σοφίᾳ, καὶ
εἰς τὰ ἅδυντα κατελθὼν ἐξεμαθον τὰς βίβλους τὰς
Ὡρον καὶ Ἰσιδος, καὶ αὖθις εἰς Ἰταλίαν ἐκπλεύ-
σας οὕτω διέθηκα τοὺς κατ' ἐκεῖνα Ἕλληνας,
ὥστε θεὸν ἡγῶν με.

ΜΙΚΤΛΛΟΣ

Ἦκουσα ταῦτα καὶ ὡς δύξιας ἀναβεβιωκέναι
ἀποθανῶν καὶ ὡς χρυσοῦν τὸν μῆρον ἐπιδειξαίό
ποτε αὐτοῖς. ἐκεῖνο δὲ μοι εἶπε, τί σοι ἐπῆλθε
νόμον ποιήσασθαι μήτε κραιῶν μήτε κυάμων
ἐσθίειν,

ΑΛΕΚΤΡΙΩΝ

Μὴ ἀνακρινε ταῦτα, ὦ Μίκυλλε.

ΜΙΚΤΛΛΟΣ

Διὰ τί, ὦ ἀλεκτρυών,

ΑΛΕΚΤΡΙΩΝ

Ὅτι αἰσχύνομαι λέγειν πρὸς σέ τὴν ἀλήθειαν
περὶ αὐτῶν.

ΜΙΚΤΛΛΟΣ

Καὶ μὴν οὐδὲν ὀκνεῖν χρὴ λέγειν πρὸς ἄνδρα
σύνοικον καὶ φίλον· δεσπότην γὰρ οὐκ ἂν ἔτι
εἴποιμι.

ΑΛΕΚΤΡΙΩΝ

Οὐδὲν ἕγις οὐδὲ σοφὸν ἦν, ἀλλ' ἐώραν ὅτι
εἰ μὲν τὰ συνηθῇ καὶ ταῦτά τοις πολλοῖς νομί-
ζοιμι, ἥκιστα ἐπισπᾶσμαι τοὺς ἄνθρωπους εἰς
τὸ θαῦμα, ὅσῳ δ' ἂν ξενοζοιμι, τοσούτῳ σεμνό-
τερος¹ ὦμην αὐτοῖς ἕσσεσθαι. διὰ τοῦτο καινο-
ποιεῖν εἰλόμην ἀπόρρητον ποιησάμενος τὴν
αἰτίαν, ὡς εἰκάζοντες ἄλλος ἄλλως ἅπαντες

¹ σεμνότερος Bezae et ceteri MSS.

THE DREAM, OR THE COCK

even went to Egypt to study with the prophets, penetrated into their sanctuaries and learned the books of Horus and Isis by heart, and then I sailed away to Italy and worked upon the Greeks in that quarter of the world to such an extent that they thought me a god.

MICYLIDUS

So I have heard, and I have also heard that you were thought to have come to life again after dying, and that you once showed them that your thigh was of gold. But, look here, tell me how it occurred to you to make a law against eating either meat or beans?

COCK

Do not press that question, Micylus.

MICYLIDUS

Why, cock?

COCK

Because I am ashamed to tell you the truth of it.

MICYLIDUS

But you ought not to hesitate to tell a housemate and a friend—for I cannot call myself your master any longer.

COCK

It was nothing sensible or wise, but I perceived that if I made laws that were ordinary and just like those of the run of legislators I should not induce men to wonder at me, whereas the more I departed from precedent, the more of a figure I should cut, I thought, in their eyes. Therefore I preferred to introduce innovations, keeping the reason for them secret so that one man might guess one thing

THE WORKS OF LUCIAN

ἐκπληττωνται καθυπερ ἐπὶ τοῖς ἀσαφέσι τῶν
χρησμάτων. ὁρᾷς; καταγελάς μου καὶ σὺ ἐν τῇ
μέρει.

ΜΙΚΤΑΛΟΣ

Ὁ δὲ τοσούτου θσαν Κροτωνιατῶν καὶ Μετα-
ποντινῶν καὶ Ἰαραντίνων καὶ τῶν ἄλλων ἀφώνων
σοι ἐπομένωι καὶ προσκυνούντων τὰ ἔχρη ἃ σὺ
19 πατῶν ὑπολιμπάνοις. ὑποδυσάμενος δὲ τὸν Πυ-
θαγόραν τίνα μετημφιέσω μετ' αὐτόν;

ΑΛΕΚΤΡΤΩΝ

Ἄσπασίαν τὴν ἐκ Μιλῆτου ἐταίραν·

ΜΙΚΤΑΛΟΣ

Φεῦ τοῦ λόγου, καὶ γυνὴ γὰρ σὺν τοῖς ἄλλοις
ὁ Πυθαγόρας ἐγενετο, καὶ ἦν ποτε χρόνος ὅτε
καὶ σὺ φυτόκεις, ὦ Ἀλεκτρούων γενναιότατε, καὶ
συνῆσθα Περικλεῖ Ἄσπασία οὔσα καὶ ἐκύεις
ἀπ' αὐτοῦ καὶ θρία ἔξαινες καὶ κρύκην κατήγεας
καὶ θηγναικίζου ἐς τὸ ἐταιρικόν;

ΑΛΕΚΤΡΤΩΝ

Πάντα ταῦτα ἐποιοῦν οὐ μόνος, ἀλλὰ καὶ Τεν-
ρεσίας πρὸ ἑμοῦ καὶ ο' Ἐλάτοι παῖς ὁ Καινεύς,
ὥστε ὁπόσα ἂν ἀποσκώψης εἰς ἐμέ, καὶ εἰς ἄλλους
ἀποσκώψας ἔσθ.

ΜΙΚΤΑΛΟΣ

Τί οὖν; πότερος ἡδίων ὁ βίος σοι ἦν, ὅτε ἀνὴρ
ἦσθα ἢ ὅτε σε ὁ Περικλῆς ὥπνιεν;

THE DREAM, OR THE COCK

and one another, and all be perplexed, as they are in the case of oracles that are obscure. Look here, you are laughing at me, now,

MICYLLUS

Not so much at you as at the people of Croton and Metapontum and Tarentum and all the rest who followed you dumbly and worshipped the footprints that you left in walking. But after you put off the part of Pythagoras what other did you assume?

COCK

Aspasia, the courtesan from Miletus,

MICYLLUS

Whew, what a yarn! So Pythagoras became a woman on top of everything else, and there was once a time when you laid eggs, most distinguished of cocks, when you lived with Pericles in the capacity of Aspasia and had children by him and carded wool and spun yarn and made the most of your sex in courtesan style?

COCK

Yes, I did all that, and I am not the only one both Tiresias and Caeneus the son of Pylaeus preceded me, so that all your jokes at my expense will be at their expense too.¹

MICYLLUS

How about it? Which life did you find the pleasanter, when you were a man or when Pericles dallied with you?

¹ Tiresias struck a pair of mating serpents with his staff and turned into a woman, seven years later he once more saw them and struck them, becoming a man again (Ovid *Metam.* 2, 216 ff.). Poseidon turned Caeneus into a man at her own request after he had wronged her (*Metam.* 12, 189 ff.).

THE WORKS OF LUCIAN

ΑΛΕΚΤΡΥΩΝ

Ὅρξες οἶον τοῦτο ἠρώτησας, οὐδὲ τῷ Τειρασίῳ
συνενεγκοῦσαν τὴν ἀπόκρισιν;

ΜΙΚΤΑΛΟΣ

Ἄλλὰ κἂν σὺ μὴ εἴπῃς, ἱκανῶς ὁ Εὐριπίδης
διέκρινε τὸ τοιοῦτον, εἰπων ὡς τρις ἂν ἐθέλοι παρ'
ἰσπίδα στήναι ἢ ἀπιξ τεκεῖν.

ΑΛΕΚΤΡΥΩΝ

Καὶ μὴν ἀναμνήσω σε, ὦ Μικυλλε, οὐκ εἰς μα-
κρὰν ὠδίνουσας· ἔσθ' γὰρ γυνὴ καὶ σὶ ἐν πολλῇ τῇ
περιῳδῇ πολλῶν.

ΜΙΚΤΑΛΟΣ

Οὐκ ἀπ' ἀγῆ, ὦ ἀλεκτρυών, ἅπαντας οἰόμενος
Μιλησίους ἢ Σαμίου εἶναι, σε γοῦν φασὶ καὶ
Πυθαγόραν ὄντα τὴν ὥραν λαμπροὶ πολλάκις
20 Ἀσπασίαν γενέσθαι τῷ τυράννῳ.—τις δὲ δὴ μετὰ
τὴν Ἀσπασίαν ἀνὴρ ἢ γυνὴ αὐθις ἀνεφάνης;

ΑΛΕΚΤΡΥΩΝ

Ὁ κυνικὸς Κράτης.

ΜΙΚΤΑΛΟΣ

Ὡς Διοσκυρῶ τῆς ἀνομοιότητος, ἐξ ἐταίρας
φιλόσοφος.

ΑΛΕΚΤΡΥΩΝ

Εἴτα βασιλεύς, εἴτα πένης, καὶ μοτ' ὀλίγον σα-
τράπης, εἴτα ἵππος καὶ κολοῖδς καὶ βιάτραχος καὶ
ἄλλα μίρ' α· μακρὸν ἂν γένοιτο καταριθμήσασθαι
ἕκαστα· τὰ τελευταῖα δὲ ἀλεκτρυών πολλάκις,
ἥσθην γὰρ τῷ τοιούτῳ βίῳ. καὶ παρὰ πολλοῖς

THE DREAM, OR THE COCK

COCK

Just see what a question you have asked there
Even Tiresias paid dearly for answering it!¹

MICYLLUS

Whether you tell me or not, Euripides has settled
the business well enough, for he says that he would
sooner stand in line of battle thrice over than bear a
single child.²

COCK

I'll remind you of that before long, Micyllus, when
you are in child-bed, for you too will be a woman
again and again in your long cycle of existence.

MICYLLUS

Hang you, cock, do you think everybody hails from
Miletus or Samos? They say that while you were
Pythagoras and young and handsome you often
played Aspasia to the tyrant. But what man or
woman did you become after Aspasia?

COCK

The Cynic Crates.

MICYLLUS

Twin brethren! what ups and downs! First a
courtesan, then a philosopher!

COCK

Then a king, then a poor man, and soon a satrap,
then a horse, a jockdaw, a frog, and a thousand things
besides, it would take too long to enumerate them
all. But of late I have often been a cock, for I liked
that sort of life, and after belonging to many men,

¹ Zeus had said that Hera's sex enjoyed more pleasure
than his own. Hera denied it. Tiresias was called in as
umpire and held with Zeus, whereupon Hera struck him
blind (*Metam.* l. c.).

² *Medea* 251.

ἄλλοις δουλεύσας καὶ πείησι¹ καὶ πλουσίοις, τὰ τελευταῖα καὶ σοὶ νῦν σύνειμι καταγελῶν ὁσημέραι ποτυωμένου καὶ οἰμώζοντος ἐπὶ τῇ πενίᾳ καὶ τοὺς πλουσίους θαυμάζοντος ὑπ' ἀγνοίας τῶν ἐκείνοις προσόντων κακῶν. εἰ γοῦν ᾗδεις τὰς φροντίδας ἃς ἔχουσιν, ἐγέλας ἂν ἐπὶ σαυτῷ πρῶτον οἰηθέντι ὑπερβυδαίμονα εἶναι τὸν πλοῦτον.

ΜΙΚΤΑΛΟΣ

Οὐκοῦν, ὦ Πυθαγόρα· καίτοι τί μάλιστα χαίρεις καλούμενος, ὥς μὴ ἐπιταρuttοιμι τὸν λόγον ἄλλοτε ἄλλον καλῶν;

ΑΛΕΚΤΡΥΩΝ

Διοίσεις μὲν οὐδὲν ἦν τε Εὐφορβον ἢ² Πυθαγόραν, ἦν τε Ἀσπασίαν καλῆς ἢ Κράττηα· πάντα γὰρ ἐγὼ ταῦτα εἰμι. πλὴν τὰ νῦν ὁρώμενον τοῦτο ἀλεκτρύονα ὀνομάζων ἄμεινον ἂν ποιῶις, ὥς μὴ ἀτιμάζοις εὐτελὲς εἶναι δοκοῦν τὸ ὄρνεον, καὶ ταῦτα τοσαύτας ἐν αὐτῷ ψυχὰς ἔχον.

ΜΙΚΤΑΛΟΣ

- 21 Οὐκοῦν, ὦ ἀλεκτρύων, ἐπειδὴ ἀπάντων σχεδὸν ἤδη τῶν βίων ἐπειραθῆς καὶ πάντα οἶσθα, λέγοις ἂν ἤδη σαφῶς ἰδίᾳ μὲν τὰ τῶν πλουσίων ὅπως βιοῦσιν, ἰδίᾳ δὲ τὰ πτωχικὰ, ὥς μάθω εἰ ἀληθὴ ταῦτα φῆς εὐδαιμονέστερον ἀποφαίνων με τῶν πλουσίων.

ΑΛΕΚΤΡΥΩΝ

Ἴδου δὴ οὕτως ἐπίσκεψαι, ὦ Μίκυλλε· σοὶ μὲν οὔτε πολέμον πολυς λόγος, ἦν λέγεται ὥς οἱ πολέμοι προσελαύνουσιν, αὐδὲ φροντίζεις μὴ τὸν ἀγρὸν τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον

¹ καὶ τέησι. Fritzschē βασιλεῖσι καὶ πείησι MSS.

² ἢ Mehler. ἦν τε MSS.

THE DREAM, OR THE COCK

both rich and poor, at length I am now living with you, laughing at you every day for bewailing and lamenting over your poverty and for admiring the rich through ignorance of the troubles that are theirs. Indeed, if you knew the cares they have, you would laugh at yourself for thinking at first that wealth was a source of extraordinary happiness.

MICYLLUS

Well then, Pythagoras: but tell me what you like best to be called, so that I may not muddle up our conversation by calling you different names.

COCK

It will make no difference whether you call me Euphorbus or Pythagoras, Aspasia or Crates, I am all of them. But you had better call me what you now see me to be, a cock, so as not to slight a bird that, although held in low esteem, has in itself so many souls.

MICYLLUS

Well then, cock, as you have tried almost every existence and know everything, please tell me clearly about the life of the rich and the life of the poor, each by itself, so that I may learn if you are telling the truth when you declare that I am happier than the rich.

COCK

Well now, look at it this way, Micyllus. As for you, you are little concerned about war if you hear that the enemy is approaching, and you do not worry for fear they may lay your farm waste in a raid or

συμπαθήσωσιν ἢ τὰς ἀμπέλους δηάσωσιν, ἀλλὰ
 τῆς συλπιγγος ἀκούων μόνου, εἶπερ ἄρα, περι-
 βλέπεις τὸ κατὰ σεαυτὸν, οἱ τραπόμενον χρῆ-
 σαιθῆναι καὶ τὸν κινδυνὸν διαφυγεῖν· οἱ δ' εὐλα-
 βοῦνται μὲν καὶ ἀμφ' αὐτοῖς, ἀνιῶνται δὲ ὀρώντες
 ἀπὸ τῶν τειχῶν ἀγόμενα καὶ φερόμενα ὅσα εἶχον
 ἐν τοῖς ἰνγροῖς· καὶ ἦν τε εἰσφέρειν δέη, μνοὶ
 καλοῦνται, ἦν τε ἐπεξεῖναι, προκινδυνεύουσι στρα-
 τηγοῦντες ἢ ἱππαρχοῦντες· συ δὲ οἰσύνῃην ἀσπίδα
 ἔχων, εὐσταλὲς καὶ κοῦφος εἰς σωτηρίαν, ἔτοιμος
 ἐστιῆσθαι τὰ ἐπινίκια, ἐπειδὴν θυῇ ὁ στρατηγὸς
 νενικηκώς

- 22 Ἐν εἰρήνῃ τε αὖ σὺ μὲν τοῦ δήμου ὧν ἀναβὰς
 εἰς ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἱ δὲ
 φρίττουσι καὶ ὑποπτήσσουσι καὶ διανομαῖς ἰλά-
 σκονταί σε· λουτρὰ μὲν γὰρ ὡς ἔχοις καὶ θεά-
 ματα καὶ τᾶλλα διαρκῆ ἅπαντα, ἐκείνοι πονοῦσι,
 συ δὲ ἐξεταστὴς καὶ δοκιμαστὴς πικρὸς ὥσπερ
 δεσπότης, οὐδέ λόγου μεταδιδούς ἐνίοτα, κἂν σοι
 δοκῇ κατεχαλάζησας αὐτῶν ἀφθονοὺς τοὺς λιβους
 ἢ τὰς οὐσίας αὐτῶν ἐδήμευσας· οὔτε δὲ συκο-
 φάντην δίδιδας αὐτὸς οὔτε ληστὴν μὴ ὑφέληται
 τὸ χρυσίον ὑπερβας τὸ θριγκιον ἢ διορύξας τὸν
 τοῖχον, οὔτε πρυγμᾶτα ἔχεις λογιζόμενος ἢ ἀπαι-
 τῶν ἢ τοῖς καταρτικοῖς οἰκονόμοις διαπυκτεύων
 καὶ πρὸς τοσοῦτας φροντίδας μεριζόμενος,
 ἀλλὰ κρηπῖδα συντελέσας ἑπτὰ ὀβολοὺς τὸν
 μισθὸν ἔχων, ἀπαναστὰς περὶ δειλὴν ὄψιν λου-
 σαμένος, ἦν δοκῇ, σασπέρδην τινα ἢ μαινίδα

THE DREAM, OR THE COCK

trample down your garden or cut down your grapevines, when you hear the trumpet, at most you simply consider yourself and where you are to turn in order to save yourself and escape the danger. The rich, however, not only fear for themselves but are distressed when they look from the walls and see all that they own in the country harried and plundered. Moreover if it is necessary to pay a special tax they alone are summoned to do so, and if it is necessary to take the field, they risk their lives in the van as commanders of horse or foot, whereas you, with but a wicker shield have little to carry and nothing to impede your flight and are ready to celebrate the victory when the general offers sacrifice after winning the battle.

In time of peace, on the other hand, being one of the voters, you go to the assembly and lord it over the rich while they quake and cringe and seek your good will with presents. Besides, it is they who toil that you may have baths and shows and everything else to your heart's content, while you investigate and scrutinize them harshly like a master, sometimes without even letting them say a word for themselves, and if you choose you shower them generously with stones or confiscate their properties. And you do not dread an informer, nor yet a robber who might steal your gold by climbing over the coping or digging through the wall, and you are not bothered with casting up accounts or collecting debts or squabbling with your confounded agents, and thus dividing your attention among so many worries. No, after you have finished a sandal and received your pay of seven obols, you get up from your bench toward evening, take a bath if you choose,

ἢ κρομμύων κεφαλίδας ἀλίγας πριάμους εὐφραίνεις σεαυτὸν ῥῶν τὰ πολλὰ καὶ τῇ βελτίστῃ Πενίᾳ προσφιλοσοφῶν.

- 23 Ὡστε διὰ ταῦτα ὑγιαίνεις τε καὶ ἔρρωσαι τὸ σῶμα καὶ διαπερητρεῖς πρὸς τὸ κρυεῖν οἱ πόνοι γάρ σε παραθιγόντες οὐκ εὐκαταφρονήτων ἀνταγωνιστὴν ἀποφαίνουσι πρὸς τὰ δοκουντα τοῖς ἄλλοις ἄμαχα εἶναι. ἡμέλει αὐτὸν σοι τῶν χαλεπῶν τούτων νοσημάτων προσεῖσιν, ἡλλ' ἦν ποτε κοῦφος πυρετὸς ἐπιληβήται, πρὸς ἀλίγον ὑπερητίσας αὐτῷ ἀνεπηδήσας εὐθὺς ἀποσεισάμενος τὴν ἄσπην, ὃ δὲ φευγει αὐτίκα φοβηθεὶς, ψυχρὰν σε¹ ὀρῶν ἐμφορούμενον καὶ μακρὰ οἰμῶζειν λέγοντα ταῖς ἰατρικαῖς περιοδοῖς· οἱ δὲ ὑπ' ἀκρασίας ἄθλιοι τί τῶν κακῶν οὐκ ἔχουσι, ποδαγρας καὶ φθόας καὶ περιπλευμονίας καὶ ὑδέρους, αὐταὶ γὰρ τῶν πολυτελῶν ἐκείνων βειπνῶν ἀπόγονοι.

Τοιγαροῦν οἱ μὲν αὐτῶν ὥσπερ ὁ Ἰκαρος ἐπὶ πολὺ ἄραντες αὐτοὺς καὶ πλησιάζαντες τῇ ἡλίῳ οὐκ εἰδότες ὅτι κερῶν ἤρμωστο αὐτοῖς ἢ πτέρωσι, μέγαν ἐνίστε τον πάταγον ἐποίησαν ἐπὶ κεφαλὴν εἰς πέλαγος ἐμπεσόντες ὅσοι δὲ κατὰ τον Δαίδαλον μὴ πανυ μετέωρα μηδε ὑψηλὰ ἐφρόνησαν ἀλλὰ προσγεία, ὥς νοτιζέσθαι ἐνίστε τῇ ἄλμῃ τὸν κηρόν, ὥς το πολυ οὔτοι ἀσφαλῶς διέπτησαν.

ΜΙΚΥΛΛΟΣ

Ἐπειπεῖς τινας καὶ συνετοὺς λέγεις.

ΑΛΕΚΤΡΙΩΝ

Τῶν μέντοι γε ἄλλων, ὦ Μίκυλλα, τὰς ναυαγίας αἰσχροῖς ἴδοις ἂν, ὅταν ὁ Κροῖστος περικτε-

¹ so Meibler to MSS.

THE DREAM, OR THE COCK

buy yourself a bloater or speats or a bunch of onions, and have a good time, singing a great deal and philosophizing with that good soul, Poverty.

So in consequence of all this you are sound and strong in body and can stand the cold, for your hardship have trained you fine and made you no mean fighter against adverse conditions that accide to the rest of the world irresistible. No chance that one of their severe illnesses will come near you on the contrary, if ever you get a light fever, after humouring it a little when you jump out of bed at once, shaking off your discomfort, and the fever takes flight immediately on seeing that you drink cold water and have no use for doctors visits. But the rich, unhappy that they are what ills are they not subject to thorough intemperance? Gout and consumption and pneumonia and dropsy are the consequences of those splendid dinners.

In brief, some of them who like learns fly high and draw near the sun without knowing that their wings are fitted on with wax, now and then make a great splash by falling head-first into the sea, while of those who, copying Daedalus, have not let their ambitious soar high in the air but have kept them close to earth so that the wax is occasionally wet with spray, the most part reach their journey's end in safety.

MICELLUS

You mean temperate and sensible people.

COCK

But as for the others, Micellus, you can see how sadly they come to grief when a Croesus with his

τιλμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἀναβαίνων ἐπὶ τὴν πυρὰν ἢ Διονύσιος καταλυθεὶς τῆς τυραυνίδος ἐν Κορίνθῳ γραμματιστῆς βλέπῃται, μετὰ τηλικαυτὴν ἀρχὴν παιδίᾳ συλλαβίζειν διδάσκων.

ΜΙΚΤΑΛΟΣ

- 24 Εἰπέ μοι, ὦ ἤλεκτρυών, σὶ δὲ ὅποτε βασιλεὺς ἦσθα—φῆς γὰρ καὶ βασιλεῦσαι ποτε—ποίου τινος ἐπειριθῆς ἐκείνου τοῦ βίου; ἢ που πανευδαίμων ἦσθα, τὸ κεφάλαιον δ' τι πῦρ ἐστὶ τῶν ἀγαθῶν ἀπαιτῶν ἔχων;

ΑΛΕΚΤΡΥΟΝ

Μηδὲ ἀναμνήσῃς με, ὦ Μίκυλλε, οὕτω τρισηλίος ἦν τότε, τοῖς μὲν ἔξω πᾶσιν ὅπερ ἔφησθα πανευδαίμων εἶναι δοκῶν, ἐνδοθεν δὲ μυριαὶς ἀνείαις συνων.

ΜΙΚΤΑΛΟΣ

Τίσι ταύταις, παραδοξα γὰρ καὶ οὐ πάντι πιστὰ φῆς.

ΑΛΕΚΤΡΥΟΝ

* Ἦρχον μὲν οὐκ ὀλίγης χώρας, ὦ Μίκυλλε, πανφόρου τινὸς καὶ πλήθει ἀνθρώπων καὶ κύλῃσι πόλεων ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίας ποταμοῖς τε ναυσιπόροις καταρρειομένης καὶ θαλάττῃ εὐόρμῳ χρωμένης, καὶ στρατιᾷ ἦν πολλῇ καὶ ἵππος συγκεκροτημένη καὶ δορυφορικὸν οὐκ ὀλίγον καὶ τριήρεις καὶ χρημάτων πλῆθος ἀνὰριθμον καὶ χρυσὸς πάμπαν καὶ ἡ ἄλλη τῆς ἀρχῆς τραγωδία πῦσα ἐς ὑπερβολὴν ἐξωγαγμένη, ὥστε ὅποτε προφειμι, οἱ μὲν πολλοὶ προσεκύνουν καὶ θεὸν τινα ὁρᾶν ᾤοντο καὶ ἄλλοι ἐπ' ἄλλοις

¹ πάντι Coddot πάντη (πάντι) MSS.

THE DREAM, OR THE COCK

wings clipped makes sport for the Persians by mounting the pyre, or a Dionysius, expelled from his tyrant's throne, turns up in Corinth as a school-master, teaching children their a, b—ab, after holding sway so widely

MICYLLUS

Tell me, cock, when you were king—for you say you were once on a time—how did you find that life? You were completely happy, I suppose, as you had what is surely the acme of all blessings.

COCK

Don't even remind me of it, Micyllus, so utterly wretched was I torn, for although in all things external I seemed to be completely happy, as you say, I had a thousand vexations within.

MICYLLUS

What were they? What you say is strange and not quite credible.

COCK

I ruled over a great country, Micyllus, one that produced everything and was among the most noteworthy for the number of its people and the beauty of its cities, one that was traversed by navigable rivers and had a sea-coast with good harbours; and I had a great army, trained cavalry, a large body-guard, triremes, untold riches, a great quantity of gold plate and all the rest of the paraphernalia of rule enormously exaggerated, so that when I went out the people made obeisance and thought they beheld a god in the flesh, and they ran up one after

συνέθεον ὑφόμενοί με, οἱ δὲ καὶ ἐπὶ τὰ τέλη ἀνιόντες ἐν μεγάλῃ ἐτίθεντο ἀκριβῶς ἐσφαλκεναι τὸ ζεύγος, τὴν ἐφεστρίδα, τὸ διωδῆμα, τοὺς προπομπευοντας, τοὺς ἐπομένους ἐγὼ δὲ εἰδὼν ὅποσα με ἤνια καὶ ἰσχυρεῖν, ἐκείνοις μὲν τῆς ἡλικίας συνεγνώσκον, ἑμαυτὸν δὲ ἡλέσιν ὁμοίον ὄντα τοῖς μεγάλοις ἐκείνοις κολοσσοῖς, οἶοντε ἢ Φειδίας ἢ Μύρων ἢ Πραξιτέλης ἐποίησεν καὶ κεινῶν γὰρ ἑκαστος ἔκτοσθεν μὲν Ἰσσειδῶν τι ἢ Ζεὺς ἔστι πύκαλος ἐκ χρυσοῦ καὶ ἐλέφαντος συνειργασμένοι, κεραυνὸν ἢ ἀστραπὴν ἢ τριαιναν ἔχων ἐν τῇ δεξιᾷ, ἦν δὲ ὑποκίψας ἴδης τὰ ὅς ἐνδον, ὅψει μοχλοὺς τινὰς καὶ γόμφους καὶ ἥλας διαμπὰξ πεπερονημένους καὶ κορμούς καὶ σφήμας καὶ πίτταν καὶ πηλὸν καὶ τοιαύτην τινὰ πολλὴν ἀμορφίαν ὑποκουροῦσαν· ἐγὼ λέγειν μὲν πλῆθος ἢ μεγάλων ἐμπολιτευόμενον αὐτοῖς ἐνιοτε, τοιοῦτον τι καὶ βασιλεία ἐστίν.

ΜΙΚΤΑΛΟΣ

- 25 Οὐδέπω ἔφησθε τὸν πηλὸν καὶ τοὺς γόμφους καὶ μοχλοὺς οἷτινες εἰν τῆς ἀρχῆς, οὐδὲ τὴν ἀμορφίαν ἐκείνην τὴν πολλὴν ἣτις ἐστίν· ὥς τό γε ἐξελαυνεῖν ἀποβλεπόμενον καὶ τοσούτων ἀρχοντα καὶ προσκυνούμενον δαιμονίως ἰοικέ σου τῷ¹ κολοσσιαίῳ παραδειγματι θεσπέσιον γάρ τι καὶ τοῦτο. σὺ δὲ τὰ ἐνδον ἤδη τοῦ κολοσσοῦ λέγε.

ΑΛΕΚΤΡΥΟΝ

Τί πρῶτον εἶπω σοι, ὦ Μικυλλᾶ; τοὺς φόβους καὶ τὰ δειμάτα καὶ ὑποψίας καὶ μίσος τὸ παρὰ

¹ ἵκει σου τῷ Ἰσσειδῶν ἵκειν σέσω, ἵκειν σέσω, ἵκειν σέσω
 25 188.

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another to look at me, while some even went up to the house-tops, thinking it a great thing to have had a good look at my horses, my mantle, my diadem, and my attendants before and behind me. But I myself knowing how many vexations and torments I had, pardoned them, to be sure, for their folly, but pitied myself for being no better than the great colossi that Phidias or Myron or Praxiteles made, each of which outwardly is a beautiful Poseidon or a Zeus, made of ivory and gold, with a thunderbolt or a flash of lightning or a trident in his right hand, but if you stoop down and look inside, you will see bars and props and nails driven clear through, and beams and wedges and pitch and clay and a quantity of such ugly stuff heaving within, not to mention numbers of mice and rats that keep their court in them sometimes. That is what monarchy is like.

MICYLLUS

You haven't yet told me what the clay and the props and bars are in monarchy, nor what that "quantity of ugly stuff" is. I'll grant you, to drive out as the ruler of so many people amid admiration and homage is wonderfully like your comparison of the colossus, for it savours of divinity. But tell me about the inside of the colossus now.

COCK

What shall I tell you first, Micyllus? The terrors, the frights, the suspicions, the hatred of your

τῶν συνόντων καὶ ἐπιβουλις, καὶ διὰ ταῦτα ὑπνόν τε ὀλίγον, ἐπιπολαίον κίκαϊνον, καὶ ταραχῆς μεστὰ ὄνειρατα καὶ ἐννοίας πολυπλοκοῦς καὶ ἐλπίδας ᾗσι πονηρίαι, ἢ τὴν ἀσχολίαν καὶ χρηματισμοὺς καὶ δικαιοσύνας καὶ ἐκστρατείας καὶ προστάγματα καὶ συνθήματα καὶ λογισμοὺς, ὑφ' ὧν οὐδὲ ὄναρ ὑπολαῦσαι τινος ἡδέος ἐγγίμεται, ἀλλ' ἐνύγκη ὑπὲρ ἱπικνυτῶν μόνον διασκοπεῖσθαι καὶ μυρία ἔχειν πρῶγματα

οὐδὲ γὰρ Ἀτρεΐδην Ἀγαμέμνονα

ἔπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα,

καὶ ταῦτα βεγκόντων Ἀχαιῶν ἡπάντων. λυπεῖ δὲ τὸν μὲν Λυδὸν υἱὸς κωφὸς ὦν, τὸν Πέρσῃ δὲ Κλέαρχος Κυρὸς ξενολογῶν, ἄλλον δὲ Δίωιν πρὸς οὓς τισὶ τῶν Συρακουσίων κοινολογούμενος, καὶ ἄλλον Παρμενίων ἐπαινούμενος καὶ Περδίκκαν Πτολεμαῖος καὶ Πτολεμαῖον Σέλευκος· ἀλλὰ καὶ κεῖνα λυπεῖ, ὁ ἐρωμένος πρὸς ἀνάγκην συνῶν καὶ παλλακίς ἄλλη χαιρουσα καὶ ὑποστήσεσθαι τινες λεγόμενοι καὶ δὲ ἢ τέτταρες τῶν βορικυρῶν πρὸς ἀλλήλους διαψιθυρίζοντες. το δὲ μέγιστον, ὑφορᾶσθαι δεῖ μίλιστα τοὺς φιλιτικὸς κύξ ἐκείνων ᾗσι τι δεινὸν ἐλπίζειν ἤξειν. ἐγὼ γοῦν ὑπὸ τοῦ παιδὸς ἀπεθανὸν ἐκ φαρμάκων, ὁ δὲ καὶ αὐτὸς ὑπὸ τοῦ ἐρωμένου, τὸν δὲ ἄλλος ἴσως ὁμοιότροπος θάνατος κατέλαβεν.

ΜΙΚΤΑΛΟΣ

26 Ἀπαγε, δεινὰ ταῦτα φησ, ὦ ὑλεκτρυνί. ἐμοὶ

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associates, the plots and as a result of all this the souly sleep, and that not sound the dreams full of tumult the intricate plans and the perpetual expectations of something new. Or shall I tell you of the press of business, negotiations, lawsuits, campaigns, orders, countersigns and calculations? These things prevent a ruler from enjoying any pleasure even in his sleep: he alone must think about everything and have a thousand worries. Even in the case of Agamemnon son of Atreus, "Sweet sleep came to him not as he weighed in his mind many projects,

though all the Achæans were snoring." The king of Lydia¹ is worried because his son is mute, the king of Persia² because Clearchus is eluding troops for Cyrus another³ because Dion is talking whispered conversations with a few Syracusans, another⁴ because Parmenon is praised, Perdicas because of Ptolemy, and Ptolemy because of Seleucus. And there are other grounds for worry too, when your favourite will have nothing to do with you except by constraint, when your mistress favours someone else, when one or another is said to be on the point of revolting, and when two or three of your guardsmen are whispering to one another. What is more, you must be particularly suspicious of your dearest friends and always be expecting some harm to come from them. For example, I was poisoned by my son, he himself by his favourite, and the latter no doubt met some other death of a similar sort.

MISCELLANEOUS

Tut, tut! What you say is dreadful cock. For

¹ *Iliad* x. 31.

² Croesus.

³ Artaxerxes.

⁴ Dionysus the Younger.

⁵ Alexander.

γούρ πολὺ ἀσφαλίστερον σκευτοτομεῖν ἐπικεκρυ-
φота ἢ κίνειν ἀπο χρυσῆς φιάλης πικρῆς ἢ
ἀκομτῆς συναναεραθείσαν φιλοτησίαν· ὁ γούρ
κινῶντες ἴμαι μὲν, εἰ παρολισθαί το σμῖλιν καὶ
ἄμαρται τῆς τομῆς τῆς ἐπ' εὐθυ, ὀλγος το
εἰμαξαι τοὺς δακτυλοὺς ἐντεμοντα οἱ δέ, ὡς
φῆς, θανάσιμα εὐωχοῦνται, καὶ ταῦτα μυρία
κακοῖς συνάττει. εἴτ' ἐπειδαν πίσσωσιν, ὁμοιοι
μάλιστα φαικνῶνται τοῖς τραγικοῖς ὑποκριταῖς,
ὧν πολλοὶ εἶναι ἐνιστὶ τάδε μὲν Κεκροπαὶ δίδου
δοντας ἢ Σισυφοὺς ἢ Ἰηλέφους διαδιδήματα ἔχοντας
καὶ ξιφῇ ἐλεφαντοσώπα καὶ ἐπισμυστον κομπῇ
καὶ χλαμύδα χρυσόσταστον ἦν δε, οἷα πολλὰ
γίνονται, κενεμῶσθησας τις αὐτῶν ἐν μέσῃ τῇ
σκητῇ κατατίσῃ, γέλωτα δηλαδὴ παρέχει τοῖς
θεαταῖς τοῦ προσώπου μὲν συντριβέντος αὐτῷ
διαδιδήματι, ημαγμένης δὲ τῆς ὤλης οὐς κεφαλῇ
τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν ἐπὶ πολὺ γυμνου-
μένων, ὡς τῆς τε ἐσθῆτος τὰ ἐνδοθεν φαίνεσθαι
ράκια δυστήνη δόντα καὶ τῶν ἐμβλατῶν τὴν ὑπὲρ
θεσιν ἀμορφοσύνην καὶ οὐχὶ κατὰ λόγον τοῦ
ποδοῦ ἀρεῖς ὅπως μὲ καὶ εἰσαζῶν εἰδιδάξαι ἤδη,
ὡ βελτιστὲς υλεκτρικῶν, ἀλλὰ τυραννὶς μὲν τοιοῦ-
τός τι ὤφθη εὔστα. ἵππος δὲ ἢ κύνων ἢ ἰχθυῖ ἢ
βάτραχος ὅποτα γένωιαι, πῶς ἔφερος ἐκείνην τὴν
διατριβήν.

ΑΛΕΚΤΡΙΤΩΝ

- 27 Μάκρον τοῦτον ἀνακινεῖν τον λόγον καὶ οὐ τοῦ
παρόντος καιροῦ· πλην το γε κεφαλαιον οὐδεὶς
δοτῆς οὐκ ἀπραγμονέστερος τῶν β.ων εἰλοξέ μοι
τοῦ ἀνθρωπείου μοναῖς ταῖς φυσικαῖς ἐκιδύμμαις
καὶ χρεῖαις συμμεματρημένος τελευτήν δε ἵππων ἢ
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me, at least, it is far safer to bend over and cobble shoes than to drink out of a golden cup when the health that is pledged you is qualified with hemlock oraconite. The only risk I run is that if my knife should slip sideways and fail to cut straight, I might draw a little blood by cutting my fingers, but they, as you say, do their feasting at the peril of their lives and are aound a thousand His beads. Then when they fail they make no better figure than the actors that you often see, who for a time pretend to be a Cærops or a Sisyphus or a Telephus, with chadems and ivory-hilted swords and waving hair and gold embroidered tunics, but if (as often happens) one of them misses his footing and falls down in the middle of the stage, it naturally makes fun for the audience when the mask gets broken to pieces, disfigured, and the actor's own face is covered with blood, and his legs are bared high so as to show that his inner garments are miserable rags and that the buskins with which he is shod are shapeless and do not fit his foot. Do you see how you have already taught me to make comparisons, friend cock? Well as for absolute power, it proves to be something of that sort. But when you became a horse or a dog or a fish or a frog, how did you find that existence?

COCK

That is a long story you are starting, and we have not time for it just now. But to give the upshot of it, there is no existence that did not seem to me more care-free than that of man, since the others are conformed to natural desires and needs alone. you will not see among them a horse bailiff or a frog usurper

THE WORKS OF LUCIAN

συκοφάντην βύτραχον ἢ σοφιστὴν κολοιδὸν ἢ ὄψο-
ποιον κωνῶπα ἢ κιναιδὸν ἡλεκτρονα καὶ τᾶλλα
ἅσα ὑμεῖς ἐπιτηδεύετε, οὐκ ἂν ἴδοις ἐν ἐκείνοις.

ΜΙΚΤΛΛΟΣ

- 28 Ἀληθῆ ἴσως ταῦτα, ὦ ἡλεκτρῶν. ἐγὼ δὲ ὃ
πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν οὐδέπω
δυναμαὶ ἀπομαθεῖν τὴν ἐπιθυμίαν ἣν ἐκ παίδων
εἶχον πλούσιος γενέσθαι, ἀλλὰ μὴν καὶ τοῦνύπνιου
ἔτι πρὸ τῶν ὀφθαλμῶν ἔστηκεν ἐπιδεικνύμενον τὸ
χρυσίον, καὶ μάλιστα ἐπὶ τῷ καταρατῷ Σίμωνι
ἀποπνύγομαι τρυφῶντι ἐν ἀγαθοῖς τοσοῦτοις.

ΛΕΚΤΡΙΩΝ

Ἐγὼ σε ἰάσομαι, ὦ Μικιλλε καὶ ἐπείπερ ἔτι
νύξ ἐστιν, ἐξαναστὰς ἔπον μοι· ἀπάξω γάρ σε παρ'
αὐτὸν ἐκείνον τὸν Σίμωνα καὶ εἰς τὰς τῶν ἄλλων
πλουσίων οἰκίας, ὥς ἴδοις οἷα τὰ παρ' αὐτοῖς ἐστὶ.

ΜΙΚΤΛΛΟΣ

Πῶς τοῦτο, κεκλεισμένων τῶν θυρῶν, εἰ μὴ
καὶ τοιχωρυχεῖν γε σύ με ἀναγκάσεις.

ΛΕΚΤΡΙΩΝ

Οὐδαμῶς, ἀλλ' ὁ Ἑρμῆς, οὐπερ ἱερός εἰμι, ἐξαί-
ρετον ἔδωκέ μοι τοῦτο, ἣν τις τὸ οὐραῖον πτερόν τὸ
μήκιστον, ὃ δὲ ἀπαλότητα ἐπικαμπές ἐστι·—

ΜΙΚΤΛΛΟΣ

Δύο δ' ἐστὶ σοι τοιαῦτα

ΛΕΚΤΡΙΩΝ

Τὸ δεξιὸν γαίην δῶν ἂν ἐγὼ ἀποσπάσαι παρύ-
σχω καὶ ἔχειν,¹ ἔς ὅσον ἂν βούλωμαι ἀνοίγειν τε ὃ
τοιοῦτος πᾶσαν θύραν δυναταὶ καὶ ὄραν ἅπαντα
οὐχ ὀρώμενος αὐτός.

¹ ἀνοίξαι παράσχω καὶ ἔχειν. *Entraischa* : ἀνοίξαι παρά-
σχω καὶ ἔχειν ὃ ; ἀνοίξαι παράσχω ἔχειν γ.

THE DREAM, OR THE COCK

or a jackdaw sophist or a mosquito chef or a libertine cock or any of the other modes of life that you men follow

MICVLUS

No doubt that is true, cock. But as to myself, I am not ashamed to tel you how I feel. I am not yet able to unlearn the desire of becoming rich that I have had since my boyhood. My dream, too, still stands before my eyes displaying its gold, and above all I am choking with envy of that confounded Simon, who is revelling in so many blessings.

COCK

I will cure you, Micylus. As it is still night, get up and follow me, I will take you to visit Simon and to the house of the other rich men, so that you may see what their establishments are like.

MICVLUS

How can you do it when their doors are locked? You aren't going to make me be a burglar?

COCK

Not by any means. But Hermes, to whom I am consecrated, gave me this privilege, that if my longest tail feather, the one that is so pliant that it curls—

MICVLUS

You have two like that.

COCK

It is the one on the right, and if I permit any man to pull it out and keep it, that man, as long as I choose, can open every door and see everything without being seen himself.

THE WORKS OF LUCIAN

ΜΙΚΤΑΛΟΣ

Ἐλελήθεις με, ὦ ἤλεκτρυών, καὶ συ γόης ὦν. ἐμοὶ δ' οὖν ἦν τοῦτο ἀπαξ παρασχηρ, ὅψαι τὰ Σίμωνος πάντα ἐν βραχεῖ δεῦρο μετενηνεγμένα· μετόπισω γὰρ αὐτὰ παρυσσελθών, ὃ δὲ αὖθις περιτρώξεται ἀποτεινών τὰ καττύματα.

ΛΕΚΤΡΥΩΝ

Οὐ θέμις γενέσθαι τοῦτο· παρήγγειλε γὰρ ὁ Ἑρμῆς, ἦν τι τοιοῦτον ἐργάσηται ὁ ἔχων τὸ πτερὸν, ἀναβοήσαντά με καταφωρᾶσαι αὐτόν.

ΜΙΚΤΑΛΟΣ

Ἀπίθαιον λέγεις, κλέπτῃν τὸν Ἑρμῆν αὐτόν; οὐτα τοῖς ἄλλοις φθονεῖν τοῦ τοιούτου. ἀπίωμαι δ' ὁμῶς· ἀφέξομαι γὰρ τοῦ χρυσοῖο, ἦν δύνωμαι.

ΛΕΚΤΡΥΩΝ

Ἀπότειλον, ὦ Μικκυλλε, πρότερον τὸ πτίλον . . . τί τοῦτο; ἄμφω ἀπέτιλας.

ΜΙΚΤΑΛΟΣ

Ἀσφαλέστερον οὕτως, ὦ ἤλεκτρυών, καὶ σοὶ ἦττον ἂν ἀμορφον τὸ πρᾶγμα εἴη, ὥς μὴ χωλεύσῃς διὰ θάτερον τῆς οὐράς μέρος.

ΛΕΚΤΡΥΩΝ

29 Εἰεν. ἐπὶ τὸν Σίμωνα πρῶτοι ἀπόμεν ἢ παρ' ἄλλον τινὰ τῶν πλουσίων;

ΜΙΚΤΑΛΟΣ

Οὐ μὲν οὖν ἀλλὰ παρὰ τὸν Σίμωνα, ὅς ἐστι δισιλλάβοι τετρασύλλαβος ἤδη πλουτήσας εἶναι ἀξιοῖ. καὶ δὴ πάρεσμεν ὅτι τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ τοῦτο;

THE DREAM, OR THE COCK

MICYLLUS

I didn't realize, cock, that you yourself were a conjurer. Well, if you only let me have it, you shall see all Simon's possessions brought over here in a jiffy. I'll slip in and bring them over, and he will once more eat his leather as he stretches it.¹

COCK

That is impossible, for Hermes ordered me, if the man who had the feather did anything of that sort, to uplift my voice and expose him.

MICYLLUS

It is hard to believe what you say, that Hermes, himself a thief, begrudges others the same privilege. But let's be off just the same; I'll keep my hands off the gold if I can.

COCK

First pluck the feather out, Micyllus. . . What's this? You have pulled them both out!

MICYLLUS

It is safer to do so, cock, and it will spoil your beauty less, preventing you from being crippled on one side of your tail.

COCK

All right. Shall we visit Simon first, or one of the other rich men?

MICYLLUS

No: Simon, who wants to have a name of four syllables instead of two, now that he is rich. Here we are at the door already. What shall I do next?

¹ The ancient shoemaker held one side of the leather in his teeth in stretching it. Cf. Martial 9, 78:

*Dentibus antiquas sordus producere palles
et mordere lato putre votusque solum—.*

THE WORKS OF LUCIAN

ΛΑΚΤΡΙΩΝ

Ἐπίθες τὸ πτερὸν ἐπὶ τὸ κλειθρον.

ΜΙΚΤΑΛΟΣ

Ἴδου δὴ. ὃ Ἡράκλεις, ἀναπέπταται ὥσπερ
ὑπὸ κλειδί ἡ θύρα.

ΛΑΚΤΡΙΩΝ

Ἴηοῦ ἐς το πρόσθεν. ὁρᾷς αὐτὸν ἀγρυπνοῦντα
καὶ λογιζομένον,

ΜΙΚΤΑΛΟΣ

Ὅρῶ νῆ Δία πρὸς ἡμυρίην γε καὶ διψῶσαν
τὴν θρυαλλίδα, καὶ ὠχρὸς δέ ἐστίν οὐκ οἶδ' ὅθεν,
ἀλακτρῶν, καὶ κατέσκληκεν ὅλος ἐκτετηκώς, ὑπὸ
φροντίδων δηλαδὴ· οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.

ΛΑΚΤΡΙΩΝ

Ἄκουσον ἃ φησω· εἴη γὰρ ὅθεν οὕτως ἔχει.

ΣΙΜΩΝ

Οὐκοῦν τάλαντα μὲν ἐβδομήκοντα ἐκείνα πάνυ
ἀσφαλῶς ὑπὸ τῇ κλίῃ καταρρωρικται καὶ οὐδεὶς
ἄλλος οἶδε τὰ δέ ἐκκαίδεκα εἶδεν, οἶμαι, Σωσιλος
ὁ ἱπποκόμος ὑπὸ τῇ φατῇ κατακρύπτοντά μὲν
ὅλος γαῦν παρ. τὸν ἱππῶνά ἐστιν, οὐ πάνυ
ἐπιμελής ἄλλως οὐδὲ φιλοποιος ὢν· εἰκὸς δὲ
ἡρπᾶσθαι πολλὰ πλεον· τούτων, ἡ πόθεν γὰρ
ὁ Τιβειος¹ τάριχος αὐτῷ οὕτω μέγα ἀψωνηκεναι
χθὲς ἐλέγετο ἢ τῇ γυναικὶ ἐλλόβιον ἐκνήσθαι
πέντε δραχμῶν ὅλων, τὰ μὲν οὗτοι σπαθῶσι τοῦ
κακοδαίμονος. ἀλλ' οὐδὲ τὰ ἐκπωματα ἐν ἀσφα-
λεῖ μοι ἀπόκειται τσσαῦτα ὄντα· δέδια γοῦν μή
τις ὑπορίξας τὸν τοῖχον ἐφέληται αὐτῇ πολλοὶ
φθονοῦσι. καὶ ἐπιβουλευουσί μοι, καὶ μάλιστα ὁ
γαίτων Βάικυλλος.

¹ Τιβειος A. M. H. Τιβειος MSB.

THE DREAM, OR THE COCK

COCK

Put the feather to the lock.

MICYLLUS

Look at that now 'Heraclæ's' The door has opened just as it would to a key!

COCK

Lead on Do you see him sitting up and figuring?

MICYLLUS

Yes, by Heaven, beside a dim and thirsty lamp, he is pale for some reason, cock, and all run down and thin; from worrying, I suppose, for there was no talk of his being ill in any other way

COCK

Listen to what he is saying and you will find out how he got this way

SIMON

Well, then, that seventy talents is quite safely buried under the bed and no one else knows of it, but as for the sixteen, I think Sosylus the groom saw me hiding them under the manger. At any rate he is all for hanging about the stable, though he is not particularly attentive to business otherwise or fond of work. I have probably been robbed of much more than that, or else where did Tibullus get the money for the big slice of salt fish they said he treated himself to yesterday or the earring they said he bought for his wife at a cost of five whole drachmas? It's my money these fellows are squandering, worse luck! But my cups are not stored in a safe place, either, and there are so many! I'm afraid someone may burrow under the wall and steal them. Many envy me and plot against me, and above all my neighbour Micyllus.

THE WORKS OF LUCIAN

ΜΙΚΤΑΛΟΣ

Νῆ Δία· σοὶ γὰρ ὅμοιος ἐγὼ καὶ τὰ τρίβλια
ὑπὸ μάλης ἄπειμι ἔχων.

ΑΛΕΚΤΡΙΤΩΝ

Σιώπησον, Μίκυλλα, μὴ καταφώραση παρόντας
ἡμᾶς.

ΣΙΜΩΝ

Ἄριστον γοῦν ἄγρυπνοι αὐτὸν φυλάττειν ἄπα-
σαν περίειμι διαναστὰς ἐν κύκλῳ τὴν οἰκίαν.
τίς οὗτος; ὁρῶ σέ γε, τοιχωρύχε . . . μὰ Δία,
ἐπεὶ κίων γε ὦν τυγχάνεις, εὖ ἔχει. ἀριθμήσω
αὖθις ἀνορύξας τὸ χρυσίον, μὴ τί με πρῶν
διέλαθεν. ἰδοὺ πύλιν ἐψόφηκέ τις· ἐπ' ἐμὲ
δηλαδή· πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς
ἀπάντων. ποῦ μοι τὸ ξιφίδιον; ἂν λαβῶ τινά
. . . θάπτωμεν αὖθις τὸ χρυσίον.

ΑΛΕΚΤΡΙΤΩΝ

30 Τοιαῦτα μέν σοι, ὦ Μίκυλλα, τὰ Σίμωνος.
ἀπώμεν δὲ καὶ παρ' ἄλλον τινά, ἕως ἔτι ὀλίγον
τῆς νυκτὸς λοιπὸν ἔστιν.

ΜΙΚΤΑΛΟΣ

Ὁ κακοδαίμων, οἶον βιοῖ τὸν βίον. ἐχθροῖς
οὕτω πλουτεῖν γένοιτο κατὰ κόρρης δ' οὖν
πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

ΣΙΜΩΝ

Τίς ἐπάταξέ με; ληστεύομαι ὁ δυστυχής.

ΜΙΚΤΑΛΟΣ

Οἴμωξε καὶ ἀγρύπνει καὶ ὅμοιος γίγνουν τὸ
χρῶμα τῷ χρυσῷ προστετηκὼς αὐτῷ. ἡμεῖς δὲ
παρὰ Γνίφωνα, εἰ δοκεῖ, τὸν δανειστήν ἴωμεν. οὐ

THE DREAM, OR THE COCK

MICYLLUS

Yes, by Heaven, I'm just like you and go away with the dishes under my arm!

COCK

Hush, Micyllus, for fear he may find out that we are here.

SIMON

At any rate it is best to stay awake myself and keep watch. I'll get up from time to time and go all about the whole house. Who is that? I see you, burglar. Oh! no, you are only a pillar, it is all right. I'll dig up my gold and count it again, for fear I made a mistake yesterday. There, now, somebody made a noise. He's after me, of course. I am beleaguered and plotted against by all the world. Where is my sword? If I find anyone . . . Let us bury the gold again.

COCK

Well, Micyllus, that is the way Simon lives. Let's go and visit someone else while there is still a little of the night left.

MICYLLUS

Unfortunate man, what a life he leads! I wish my enemies wealth on those terms! Well, I want to hit him over the head before I go.

SIMON

Who hit me? I'm being robbed, unlucky that I am!

MICYLLUS

Groan and lie awake and grow like your gold in colour, cleaving fast to it! Let's go and see Gnapho the money-lender, if you don't mind. He

THE WORKS OF LUCIAN

μακρὰν δὲ καὶ οὗτος οἰκεῖ. ἀνέργε καὶ αὕτη ἡμῖν
ἡ θύρα.

ΛΕΞΕΤΡΩΝ

- 31 Ὅραε ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φρουρί-
δων, ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύ-
λους κατεσκληκότα, ὃν δεήσει μετ' ὀλυγον πάντα
ταῦτα καταλιπύντα σίλφην ἢ ἐμπίδα ἢ κυνό-
μυϊαν γενέσθαι;

ΜΙΚΤΑΛΟΣ

Ὅρῳ κακοδαίμονα καὶ ἰνότητον ἄνθρωπον οὐδὲ
νῦν πολὺ τῆς σίλφης ἢ ἐμπίδος ἄμεινον βιοῦντα.
ὥς δὲ καὶ οὗτος ἐκτέτῃκεν ὅλος ὑπὸ τῶν λογισμῶν.
ἐπ' ἄλλον ἀπίωμεν.

ΛΕΞΕΤΡΩΝ

- 32 Παρὰ τὸν σὸν Εὐκράτην, εἰ δοκεῖ. καὶ ἰδοὺ
γάρ, ἀνέργε καὶ αὕτη ἡ θύρα ὥστε εἰσῴωμεν.

ΜΙΚΤΑΛΟΣ

Ἄπαντα ταῦτα μικρὸν ἔμπροσθεν ἐμὰ ἦν.

ΛΕΞΕΤΡΩΝ

Ἐπεὶ γὰρ σὺ ὀνειροπολεῖς τὸν πλοῦτον; ὅραε
δ' οὖν τὸν Εὐκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου
πρεσβύτην ἄνθρωπον . . .

ΜΙΚΤΑΛΟΣ

Ὅρῳ νῆ Δία καταπυγασύνην καὶ πασχη-
τισμὸν τινα καὶ ἀσέλγειαν οὐκ ἀνθρωπίνην
τὴν γυναῖκα δὲ ἀτέρωθι ὑπὸ τοῦ μαγείρου καὶ
αὐτήν . . .

ΛΕΞΕΤΡΩΝ

- 33 Τί οὖν, ἐθέλεις ἂν καὶ τούτων κληρονομεῖν,
ὦ Μίκυλλε, καὶ πάντα ἔχειν τὰ Εὐκράτους;

THE DREAM, OR THE COCK

too lives not far off This door has opened to us
also.

COCK

Do you see him awake with his worries like the
other, computing his interests and wearing his fingers
to the bone? And yet he will soon have to leave all
this behind and become a beetle or a gnat or a dog-
fly.

MICYLLUS

I see an unfortunate, senseless man who ever now
lives little better than a beetle or a gnat. And how
completely run down he is from his computations!
Let's go and see another

COCK

Your friend Eucrates, if you like. See, this door
has opened too, so let's go in

MICYLLUS

All this belonged to me a little while ago.

COCK

Why, are you still dreaming of your wealth? Do
you see Eucrates and his servant, old man as he
is . . . ?

MICYLLUS

Yes, by Heaven, I see lust and sensuality and
lowliness all befitting a human being; and in another
quarter I see his wife and the cook . . .

COCK

How about it? Would you be willing to insert
all this too, Micyllus, and have all that belongs to
Eucrates?

THE WORKS OF LUCIAN

ΜΙΚΥΛΛΟΣ

Μηδαμῶς, ὦ ἡλεκτρυων λιμὴ ὑπολοίμην πρό-
ταρον. χαιρέτω τὸ χρυσιον καὶ τὰ δεῖπνα, δύο
ὀβολοὶ ἐμοί γε πλούτός ἐστι μᾶλλον ἢ τοιχωρυ-
χεῖσθαι πρὸς τῶν οἰκετῶν.

ΑΛΕΚΤΡΩΝ

Ἄλλα νῦν γὰρ ἡμέρα ἤδη ὑμῶν τὸ λυκαυγὲς
αὐτό, ἀπίωμεν οἴκαδε παρ' ἡμῶς· τὰ λοιπὰ δὲ
εἰσαῦθις ὄψει, ὦ Μίκυλλε.

THE DREAM, OR THE COCK

MICYLLOS

Not on your life, cock! I'll starve first! To the deuce with your gold and your dinners, two obols is a fortune to me in comparison with being an easy mark for the servants.

COCK

Well, the day is just breaking, so let's go home now; you shall see the rest of it some other time.



PROMETHEUS

The mock-plan *Prometheus*, clearly suggested by the opening of the *Prometheus Bound* of Aeschylus, is midway between two Montippearan satires and the pure genre of the *Dialogues of the Gods*, in one of which (6, formerly 1, the Titan figures again. In some of the manuscripts it bears a subtitle, *The Chorusus*, possibly added to distinguish it from *A Lucrury Prometheus*.

ΠΡΟΜΗΘΕΥΣ

ΕΥΡΗΝΗΣ

- 1 Ὁ μὲν Καύκασος, ὦ Ἰφαιστε, οὗτος, φ' τὸν ἄθλιον τουτουὶ Τιτᾶνα προσηλώσθαι δεήσει· περισκοπῶμεν δὲ ἤδη κρημνὸν τινα ἐπιτίθδειον, εἴ ποὺ τῆς χιονος τι γιμνὸν ἔστιν, ὥς βεβαιότεραν καταπαγείῃ τὰ δεσμά καὶ οὗτος ἅπασι περιφανῆς εἴη κρεμᾶμενος.

ΗΦΑΙΣΤΟΣ

Περισκοπῶμεν, ὦ Ἑρμῇ· οὔτε γὰρ ταπεινὸν καὶ προσγειὸν ἐσταυρῶσθαι χρή, ὥς μὴ ἐπαμύνοιεν αὐτῷ τὰ πλάσματα αὐτοῦ οἱ ἄνθρωποι, οὔτε μὲν κατὰ τὸ ἄκρον, — ἀφανῆς γὰρ ἂν εἴη τοῖς κάτω — ἀλλ' εἰ δοκεῖ κατὰ μέσον ἐνταῦθά ποῦ ὑπὲρ τῆς φαραγγος ἀνεσταυρωσθῶ ἐκπετασθεὶς τῷ χεῖρε ἀπὸ τουτουὶ τοῦ κρημνοῦ πρὸς τὸν ἐναντίον

ΕΥΡΗΝΗΣ

Εὖ λέγεις· ἀπόξυροί τε γὰρ αἱ πέτραι καὶ ἀπρόσβατοι πανταχόθεν, ἡμέμα ἐπινενευκυῖαι, καὶ τῷ ποδὶ στενὴν ταύτην ὁ κρημνὸς ἔχει τὴν ἐπίβασιν, ὥς ἄκροποδητὲ μύλις ἔσταναι, καὶ ὅλως ἐπικαιροτατος ἂν ὁ σταυρὸς γένοιτο. μὴ μέλλε οὖν, ὦ Προμηθεῦ, ἀλλ' ἀναβαίνει καὶ πᾶρεχε σεαυτὸν καταπαγησόμενον πρὸς τὸ ὄρος.

PROMETHEUS

HERMES

Well, Hephaestus, here is the Caucasus, where this poor Titan will have to be nailed up. Now then let us look about for a suitable rock, if there is a place anywhere that has no snow on it, so that the irons may be riveted in more firmly and he may be in full sight of everybody as he hangs there.

HEPHAESTUS

Yes, let's look about, Hermes. we mustn't crucify him low and close to the ground for fear that men, his own handiwork, may come to his aid, nor yet on the summit, either, for he would be out of sight from below. Suppose we crucify him half way up, somewhere hereabouts over the ravine, with his hands outstretched from this rock to that one?

HERMES

Right you are, the cliffs are sheer and inaccessible on every side, and overhang slightly, and the rock has only this narrow foothold, so that one can barely stand on tip toe, in short, it will make a very handy cross. Well, Prometheus, don't hang back: clank up and let yourself be riveted to the mountain

THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΥΣ

- 2 Ἰλλὰ κἄν ὑμεῖς γε, ὦ Ἰφαιστε καὶ Ἑρμῇ, κατελειψατέ με παρὰ τὴν ἀξίαν δυστυχοῦντα.

ΕΡΜΗΣ

Τοῦτο φησι, ὦ Προμηθεῦ, ἀντὶ σοῦ ἀνασκολε-
πισθῆναι¹ αὐτίκα μαλα παρακουσαντας τοῦ
ἐπιτιγματος ἢ οὐχ ἱκανὸς εἶναι σοι δοκεῖ ὁ
Καυκασος καὶ ἄλλους χωρῆσαι δύο προσπαττα-
λευθέντας, ἄλλ' ἔργω τὴν δεξιάν σου δι, ὦ
Ἰφαιστε, κατέκλειε καὶ προσήλου καὶ τὴν
σφύραν ἔρρωμένως κατιφερε. δὸς καὶ τὴν ἐτέ-
ραν² κατειληφύω εὐ μίλα καὶ αὐτῇ³ εὐ ἔχει
καταπτήσεται. δὲ ἤδη καὶ ὁ ἀετὸς ὑποκερῶν τὸ
ἦπαρ, ὥς πάντα ἔχοις ἀντὶ τῆς καλῆς καὶ εὐμη-
χάνου π्लाστικῆς

ΠΡΟΜΗΘΕΥΣ

- 3 ὦ Κρόνε καὶ Ἰαπετὲ καὶ σὺ ὦ μήτερ, οἷα
πέπονθα ο κακοδαιμων οὐδεν δεινον ειργασμενος

ΕΡΜΗΣ

Οὐδέν, ὦ Προμηθεῦ, δεινὸν εἰργάσω, δις πρῶτα
μὲν τὴν νομὴν τῶν κρεῶν ἐγχειρισθεὶς οὕτως ἀδει-
κον ἐποιήσω καὶ ἀπατηλήν, ὥς σαιυτῷ μὲν τὰ
κάλλιστα ὑπεξελέσθαι, τὸν Δία δε παραλογί-
σασθαι ὅσά τ' "καλυψας ὕργετι δὴμῳ", μεμνημαὶ
γάρ Ἡσιόδου νῆ Δε¹ οὕτως εἰπόντος ἔπειτα δε
τοὺς ἀνθρώπους ἀνέπλασας, πανουργάτατα ζῆα,
καὶ μάλιστα γε τὰς γυναῖκας· ἐπὶ πασι δὲ το
τιμωτάτου κτῆμα τῶν θείων τὸ πῦρ κλεψας, καὶ
τοῦτο δῶκας τοῖς ἀνθρώποις τοσαυτα δεινὰ
εἰργασμένος φησι μηδὲν ἀδικήσας δεδούσθαι.

¹ ἀντὶ σοῦ ἀνασκολεπισθῆναι Hesychius τὸ κατελεφέναι
ἀντὶ σοῦ τοῦ γ ἀνασκελεν εἶναι MSS

² αὐτῇ Ἰουλίῳ αὐτῇ MSS.

PROMETHEUS

PROMETHEUS

Come, Hephaestus and Hermes, at any rate you might pity me in my undeserved misfortune.

HERMES

You mean, be crucified in your stead the instant we disobey the order? Don't you suppose the Calcaeus has room enough to hold two more pegged up? Come, hold out your right hand. Secure it, Hephaestus, and nail it up, and bring your hammer down with a will. Give me the other hand too. Let that be well secured also. That's good. The eagle will soon fly down to eat away your liver, so that you may have full return for your beautiful and clever hand work in clay.

PROMETHEUS

O Cronus and Iapetus and you. O mother (Earth)! What a fate I suffer, luckless that I am, when I have done no harm.

HERMES

No harm, Prometheus. In the first place you undertook to serve out our meat and did it so unfairly and trickily that you abstracted all the best of it for yourself and cheated Zeus by wrapping "bones in glistening fat" for I remember that Hesiod says so.¹ Then you made human beings, thoroughly unprincipled creatures, particularly the women, and to top all, you stole fire, the most valued possession of the gods, and actually gave that to men. When you have done so much harm, do you say that you have been put in irons without having done any wrong?

¹ *Theogony* 541. The story was invented to account for the burning of bones wrapped in fat at sacrifices.

THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΥΣ

- 4 "Εοικας, ὦ Ἑρμῇ καὶ σὺ κατὰ τὸν ποιητὴν
 'ἀνακτιον αἰτιασθαι,' ἢς τὰ τοιαῦτά μοι προφέ-
 ρεις, ἐφ' οἷς ἐγὼ γε τῆς ἐν πρυτανείῳ σιτήσεως,
 εἰ τὰ δίκαια ἐγγίνεται, ἐτιμησάμην ἂν ἑμαυτῷ.
 εἰ γοῦν σχολή σοι, ἡδέως ἂν καὶ δικαιολογη-
 σαίμην ὑπὲρ τῶν ἐγκλημάτων, ὡς δεῖξαιμ' ἄδικα
 ἐγνωκότα περὶ ἡμῶν τὸν Δία σὺ δέ—στω μύλος
 γὰρ εἰ καὶ δικανικός—ἀπολόγησαι ὑπὲρ αὐτοῦ
 ὡς δίκαιαί τ' ἦν ψήφου ἔθετο, ἀνεσταυρώσθαι
 με πλησίον τῶν Κασπίων τουτῶν πιλῶν ἐπὶ τοῦ
 Καυκάσου, οἰκτιστὸν θέαμα πᾶσι Σκύθαις.

ΕΡΜΗΣ

"Εἶπλον μὲν, ὦ Προμηθεῦ, τὴν ἔφεσιν ἀγωνιῇ
 καὶ ἐς οὐδεν δεόν' ὁμῶς δ' οὖν λέγε· καὶ γὰρ
 ἄλλως περιμένειν ἀναγκαῖον, ἔστ' ἂν ὁ αὐτὸς
 καταπτῇ ἐπιμελησόμενός σου τοῦ ἥπατος. τὴν
 ἐν τῷ μέσῳ δὴ ταύτην σχολὴν καλῶς ἂν ἔχον
 εἴη¹ εἰς ἀκροασιν καταχρησασθαι σοφιστικὴν,
 οἷος εἰ σὺ πανουργότατος ἐν τοῖς λόγοις.

ΠΡΟΜΗΘΕΥΣ

- 5 Πρώτερος οὖν, ὦ Ἑρμῇ, λέγε, καὶ ὅπως μοι ὡς
 δεινότατα κατηγορήσῃς μηδὲ καθυφῆς τι τῶν
 δίκαιων τοῦ πατρός· σὲ δέ, ὦ Ἥφαιστε, δι-
 καυτὴν ποιοῦμαι ἔγωγε.

ΗΦΑΙΣΤΟΣ

Μὰ Δεῦ, ἀλλὰ κατήγορον ἀντὶ δικαστοῦ ἴσθι

¹ ἔχον εἴη Jacobitz ἔχον εἴη, εἴη ἔχον MSS.

PROMETHEUS

PROMETHEUS

Hermes, you seem to be "blaming a man who is blameless," to speak with the poet,¹ for you reproach me with things for which I should have sentenced myself to maintenance in the Prytaneum if justice were being done.² At any rate, if you have time, I should be glad to stand trial on the charges, so that I might prove that Zeus has passed an unjust sentence on me. As you are ready-tongued and litigious, suppose you plead in his behalf that he was just in his decision that I be crucified near the Caspian gates here in the Caucasus, a most piteous spectacle for all the Scythians.

HERMES

Your appeal, Prometheus, will be tardy and of no avail, but say your say just the same, for in any case we must remain here until the eagle flies down to attend to your liver. This interval of leisure may as well be employed in listening to a sophistic speech, as you are a very clever scoundrel at speech-making.

PROMETHEUS

Speak first, then, Hermes, and see that you accuse me as eloquently as you can and that you don't neglect any of your father's claims. Hephaestus, I make you judge.

HEPHAESTUS

No, by Heaven, you will find me an accuser

¹ *Iliad* 13, 776.

² After Socrates has been found guilty his accusers proposed that he be condemned to death. He made a counter-proposition that he be allowed to dine at the Prytaneum for the rest of his life, on the ground that he deserved the privilege better and needed it more than did the Olympic champions to whom it was accorded.

THE WORKS OF LUCIAN

με Ξων, δε το πῦρ ὑφελόμενος ψυχράν μοι τὴν
καμινον ἀπολέλοιπας.

ΠΡΟΜΗΘΕΥΣ

Οὐκοῦν διελόμενος τὴν κατηγορίαν, συ μὲν
περὶ τῆς κλοπῆς ἤδη συνέιρε, ὁ Ἑρμῆς δὲ τὴν
κρεανομίαν καὶ τὴν ανθρωποποιάν αἰτιήσεται·
ἄμφω δὲ τεχνίται καὶ εἰπεῖν δεινοὶ εἴκατε εἶναι.

ΜΟΛΙΣΤΟΣ

Ὁ Ἑρμῆς καὶ ὑπερ ἑμοῦ ἔρεῖ· ἐγὼ γὰρ σὺ
πρὸς λόγοις τοῖς δικανικοῖς εἶμι. ἀλλ' ἅμφι τὴν
καμινον ἔχω τὰ πολλὰ· οὐ δὲ ῥήτωρ τὰ ἔστι καὶ
τῶν τοιούτων οὐ παρέργως μεμληκεν αὐτῷ.

ΠΡΟΜΗΘΕΥΣ

Ἐγὼ μὲν οὐκ ἂν ποτε ὦμην καὶ περὶ τῆς κλοπῆς
τον Ἑρμῆν ἐθελῆσαι· ἂν εἰπεῖν οὐδε οὐκιδεῖν μοι τὰ
τοιούτων ὁμοτεχνῶντι. πλὴν ἀλλ' εἰ καὶ τοῦτο,
ὦ Μαιας παῖ, ὑφίστασαι, καιρὸς ἤδη παραινεῖν τὴν
κατηγορίαν.

- 6 Πάνυ γοῦν, ὦ Προμηθεῦ, μακρῶν δεῖ λόγων καὶ
ἱκανῆς τινοῦ παρασκευῆς ἐπὶ τα σοὶ πεπραγμένα,
οὐχι δὲ ἀπόχρη μόνα τὰ κεφάλαια εἰπεῖν τῶν
ἡδίκηματων, ὅτι ἐπιτραπέν σοι μοιράσαι τὰ κρῖα
σαντῶ μὲν τὰ καλλίστα ἐφύλαττες, ἐξηπάτας δὲ
τον βασιλέα, καὶ τοὺς ἄνθρωπον ἀνεπλάσας,
οὐδέν δεον, καὶ τὰ πῦρ κλέψας παρ' ἡμῶν ἔκομισας
ἐς αὐτοὺς· καὶ μοι δοκεῖς, ὦ βέλτιστε μὴ συντείνειν
ἐπὶ τοῖς τηλικούτοις πανν φιλανθρωποῦ τοῦ Διὸς
πεπειραμένος· εἰ μὲν οὖν Ξαρνος εἰ μὴ εἰργασθαι
αὐτά, δεήσει καὶ διελθῆχειν καὶ ῥῆσιν τινα μακρὰν
ἀποταίνειν καὶ πειρασθαι ὥς ἐνι μάλιστα ἐμφανί-
ζειν τὴν ἀληθειαν· εἰ δὲ φῆς τοιαυτὴν πεποιῆσθαι

PROMETHEUS

instead of a judge, I promise you, for you abstracted my fire and left my forge cold.

PROMETHEUS

Well, then, divide the accusation, you can accuse me of the theft now, and then Hermes will criticise the serving of the meat and the making of men. You both belong to trades-unions and are likely to be good at speaking.

HERMES

Hermes shall speak for me too, for I am no hand at court speeches but stick by my forge for the most part, while he is an orator and has taken uncommon interest in such matters.

PROMETHEUS

I should never have thought that Hermes would care to speak about the theft or to reproach me with anything like that, when I follow his own trade. However, if you agree to this, son of Maia, it is high time you were getting on with your accusation.

HERMES

Just as if long speeches and adequate preparation were necessary, Prometheus, and it were not enough simply to summarize your wrong-doings and say that when you were commissioned to divide the meat you tried to keep the best for yourself and cheat the king, and that you made men when you should not, and that you stole fire from us and took it to them. You do not seem to realize, my excellent friend, that you have found Zeus very humane in view of such actions. Now if you deny that you have committed them, I shall have to have it out with you and make a long speech and try my best to bring out the truth, but if you admit that you served the meat in that

Τὴν προμῆν τὰς ἐρεῶν καὶ τὰ πρὸς τοὺς ἀσθενεστάτους
καταπολεγε καὶ τὰ πρὸς ἐκκλησίαν· ἵνατοι κατη-
γορητοί μιν καὶ μακροτέρως οὐκ ἔβ εἶπαμε λήρος
τὰς ἀλλοτρίας τὰ ταυνύτας

► *Journal of Management Education*

7. Ἡ μὲν καὶ ταῦτα λόγους ἔστιν ἡ εἰρηκασί. ἀπο-
μαθὼν μᾶλλον ὑστερον οὕτω δὲ ἐπικτερὶ κατὰ φύσιν
εἶναι τὰ κατηγορημένα παρασέομαι ὥς ἂν εἴης το
ῦ διαλύσεσθαι τὰ ἐγκληματα. καὶ πρῶτος γὰρ
ἔκδωκεν τὰ περὶ τῶν κρῶν. καίτοι, τῇ τῶν
Πυρρίων καὶ τῶν λόγων αὐτῶ ἀσχυροῦμαι ὑπὲρ
ταῦν Διοτ. οἱ οὕτω μικρολόγοι καὶ μεμψιμοῖροι
ἐστί. καὶ ὅστις μικρὸν ἐστὶν ἐν τῇ μαριδί εὖρε,
κατασκοποῖ τὴν ἡσέμενον παρὰ τὴν παλαιὰν οὕτω
θεοῦ, μὴ τῆς συμμαχίας μετὰ μνηστῶν μῆτε
αὐτὸ τοῦ ἐργῆ κεφαλῆς ἡλικῶν ἐστι ἐννοη-
τάρτα καὶ ὡς μαρμαίον τὸ τοιοῦτον, ἐργίζεσθαι
καὶ ἀγανακτεῖν εἰ μὴ τὸ μᾶλλον αὐτοὶ ληφεται
καίτοι τὰς γὰρ πάντα ὡς ἔρω, τὰς τοιαύτας συμ-
ποτικὰς εἶσαι οὐ χρῆ. εἶμαι ἀπομνηστῶν,
ἀλλ' οἱ καὶ τὴν ἡμεροπῆται μετὰ ξυνοχουμένων καὶ
διὰς ὑπείσθαι καὶ αὐτοῦ ἐν τῇ συμποσίᾳ κατὰ
τοῦν τῶν ἐργῶν ἐκ δὲ τῆς εἰσίας ταμεινοῦσαι το
μῖσος καὶ μετῴσας καὶ ὅλων τῶν μῆνιν δια-
φυλάττειν, ἀπὸ τοῦ οὗτο θεοῦ πρῶτος εἶπε ἄλλως
Βασιλικῶν ἢ γοῦν ἀφελῆ τις τῶν συμποσίων τὰς
καμψίας ταύτας, ἀπὸ τῆς καὶ συμμάχια καὶ τὸ
ἡμεροπῆται καὶ ἐπικτερῶν, τὸ κατηγορημένον
δοτὶ μεθ' αὐτῶν καὶ πόρος καὶ σιωπῇ, σκεῖρω καὶ
ἀπορῇ πρῶτα καὶ ἡμεροπῆται συμποσ. πρῶτα,
ὥστε ἀπὸ τοῦ οὗτο μετῴσας οἰς τὴν μετῴσας

PROMETHEUS

way and made the innovations in regard to men and stole fire, my accusation is sufficient and I don't care to say any more, to do so would be a mere waste of words.

PROMETHEUS

Perhaps what you have said is also a waste of words, we shall see a little later! But as you say your accusation is sufficient, I shall try as best I can to dissipate the charges. And first let me tell you about the meat. By Heaven, even now as I speak of it I blush for Zeus, if he is so mean and fault-finding as to send a prehistoric god like me to be crucified just because he found a small bone in his portion, without remembering how we fought side by side or thinking how slight the ground for his anger is and how childish it is to be angry and enraged unless he gets the lion's share himself. Deceptions of that sort, Hermes, occurring at table, should not be remembered, but if a mistake is made among people who are having a good time, it should be considered a practical joke and one's anger should be left behind there in the dining room. To store up one's hatred against the morrow, to hold spite and to cherish a stale grudge—come, it is not seemly for gods and in any case not kingly. Anyhow, if dinners are deprived of these attractions, of trickery, jokes, mockery and ridicule, all that is left is drunkenness, repletion and silence, gloomy, joyless things, all of them, not in the least appropriate to a dinner. So I should not have thought that Zeus would even

ἴτι φησὶ τοῦτων τὸν Δία, οὐχ ὅπως τηλικαῦτα
 ὅτ' αὐτοῖς μαγιστησίην καὶ πυρρίσιν ἡγήσεσθαι
 ἐπιούσιναι, εἰ διαγέμων τῆς ἑρῆς παιδείαν τινὰ
 ἔπαιζε πειρωμένοι οἱ διαγινώσκονται τὰ βέλτερον ο
 αἰροίμενοι

- 9 1. θεοὶ δ' ὅμως, ὡς ἱεροὶ, το χαλεπωτερον, μή
 τῆς φλυατίας μοιραν υποκαταστήσειναι τῇ Διι τὴν δ'
 ἑλπὴν ὑψηλὴν εἶναι τι οὐκ ἰδιὰ τοῦτο ἐχρήν τὰ τοῦ
 λόγου τῇ γῇ τὸν οἰκταῖον ὑπερμελῆσαι καὶ δεσμῶ
 καὶ σταυροῖς καὶ ἑκκαπσον ὅλον ὅτ' οὐκ καὶ
 αὐτοὺς καταπέμψειν καὶ τὰ ἥκιστα ἐκκαλεῖσθαι
 ὅρα γὰρ μὴ πολλὴν τινὰ ταῦτα κατὰ τὴν τοῦ
 μαγιστησίης αὐτοῦ μακροψυχίαν καὶ ἀγνοίαν
 τῆς γνῶμης καὶ πρὸς ὀργὴν εὐχερίσιν. ἢ τι γὰρ
 ἂν ἐπαίσεις οὕτως ὅλον βῶν ὑπολέσας, εἰ κρῶν
 ἀλγῶν ὅσα τηλικαῦτα ἐργάζεται.

- 10 1. καὶ τοὶ πολλοὶ οἱ ἄνθρωποι εὐγινώμονεσσι τὸν διὰ
 κείναι πρὸς τὰ τοιαῦτα ὅτι εἰς αὐτὸν ἦν καὶ τὰ ἐν
 τῇ ὀργῇ οὐκ ἐπὶ τὸν εἶναι τῶν θεῶν ἀλλ' ὅμως
 ἐπεισὶν οὐκ ἔστιν ὅστις τῇ μαγιστῇ σταυροῦ ἂν
 τιμωροῖτο εἰ τὰ κρῶν ἔφη καθεῖς τὸν δικταῖον
 τοῦ ζῶντος τι περιελεγχόμετο ἢ ὁπταῖον ἀπο
 σπῆσαι τι κατεβροχθίσειν, ἀλλὰ συγγνωμὴν ἀπο
 νέμουσιν αὐτοῖς οἱ δὲ καὶ πᾶσι ὀργισθεῖν, ἢ
 ποικύλοντι ἐντριψάν ἢ ἐπὶ κροῖον ἐπατάξας,
 ὑπεκκολεσθῆναι δὲ οὐδεὶς παρ' αὐτοῖς τῶν τηλι
 κῶντος ἦναι

- 11 1. καὶ πᾶσι μὲν τῶν κρῶν τοσαῦτα, εἰς αὐτὸν μὲν
 σάμοι ἀπολογεῖσθαι, πολλοὶ δὲ ἀπὸ τῆς κατὰ τὸν
 11 1. καὶ πᾶσι μὲν τῶν κρῶν τοσαῦτα, εἰς αὐτὸν μὲν
 σάμοι ἀπολογεῖσθαι, πολλοὶ δὲ ἀπὸ τῆς κατὰ τὸν
 11 1. καὶ πᾶσι μὲν τῶν κρῶν τοσαῦτα, εἰς αὐτὸν μὲν
 σάμοι ἀπολογεῖσθαι, πολλοὶ δὲ ἀπὸ τῆς κατὰ τὸν

¹ τηλικαῦτα ὅσα καὶ τηλικαῦτα NBB.

PROMETHEUS

remember the affair until the next day, to say nothing of taking on so about it and considering he had been horribly treated if someone as serious meat played a joke to see if the chooser could tell which was the better portion.

Suppose, however, Hermes, that it was more serious—that instead of giving Zeus the smaller portion I had abstracted the whole of it—what then? Just because of that ought he to have mingled earth with heaven as the saying goes and ought he to cover up rivers and crosses and a whole Caucasus and send down eagles and pick out my liver? Doesn't all this become the angered man himself of great pettiness and meanness of disposition and readiness to get angry? What would he have done in case he had been choused out of a whole ox, if he wreaks such mighty deeds about a little meat?

How much more good-natured human beings are about such things! One would expect them to be more quick to wrath than the gods, but in spite of that there is not one among them who would propose to crucify his cook if he dipped his finger into the broth while the meat was boiling and licked off a little, or if he pulled off a bit of the roast and gobbled it up. No, they pardon them. To be sure if they are extremely angry, they give them a slap or hit them over the head, but among them nobody was ever crucified on so trivial a ground.

So much for the meat—an unseemly plea for me to make, but a far more unseemly accusation for him to bring—and now it is time to speak of my handiwork and the fact that I made men. This concludes a

Ἐρμῇ, διττήν ἔχον τὴν κατηγορίαν, οἷς αἶδω καθ' ἑσπετέρον αἰτιᾶσθαι μου, ποτέρῃ ὡς οὐδε ἑλπεύω εὐχρῆναι τοὺς ἀνθρώπους γέγονεν, ἀλλ' ἄμεινον ἦν ἄνθρωποις αὐτοὺς γῆν ἄλλωθ' ὄντας, ἢ ὡς πεπλάσθαι μεν εὐχρῆν, ἄλλον δὲ τινα καὶ μὴ τοῦτον διεσχηματίζειν τὸν τρόπον. ἔγω δὲ ὁμοίᾳ ὑπὲρ ἡμῶν ἐρώ, καὶ πρῶτον γε, ὡς οὐδέμας τοῖς θεοῖς ἀπὸ τούτου θλάθῃ γαγγήσθαι, τῶν ἀνθρώπων δὲ τὸν βίον παραχθέντων, παρῆσθαι δεικνύειν· ἔπειτα δὲ, ὡς καὶ συμφέροντα καὶ ἡμῶν ταῦτα αὐτοῖς παρὰ πολλοὶ ἢ οἱ ἐρημῶν καὶ ἀπαιθροῶν συνάβαιε τὴν γῆν μένειν.

- 12 Ἦν τοιούτῳ πάλαι—ῥᾶον γὰρ οὕτω δῆλον εἶναι γένεσθαι, εἰ τι ἡδίκησα ἔγω μετακοσμήσας καὶ νεωτερίσας τὰ παρὰ τοὺς ἀνθρώπους—ἦν οὖν το βίον μόνον καὶ το ἰπουρασιον γένος, ἢ γῆ δὲ εὐχρῆναι τι χρῆμα καὶ ἄμορφον, ἔλας ἅπασα καὶ ταῦτα αἰ ἀνημέροις λαοῖς οὕτω δὲ βωμοὶ θεῶν ἦν ὡς, —παθὲν γὰρ¹, —ἢ ξοανα² ἢ τι ἄλλο τοιοῦτον, εἰς πολλὰ οὖν ἅπαντα χροθὶ φαίνεται μετὰ πάσης ἐπιμελείας τιμωμένα· ἔγω δὲ—ἀεὶ γὰρ τι προβουλεύω εἰς τὸ κοῖνον καὶ σκοπῶ ὅπως αὐξήσῃται μὲν τὰ τῶν θεῶν ἐπιδωσει δὲ καὶ τὰ ἄλλα πάντα εἰς κόσμον καὶ κάλλος—ἐνετύχησα ὡς ἄμεινον εἶναι ἄλιγον ὅσον τοῦ πηλοῦ λαβύοντα ἔγω τινα συστήσασθαι καὶ ἀναπλάσσειν τὰς μορφὰς μὲν ἡμῖν αὐτοῖς προσομοιωτά, καὶ γὰρ εὐτεῖς τι φῆμιν τῇ φύσει, μὴ ἄνθρωπος τοῦ ἐναντίου αὐτῷ καὶ πρὸς τὸ ἑμῶν ἢ ἐξέτασσε γυγνομένην εὐδαιμονιότεραν

¹ γὰρ Bonaventurae cod. γο B, M γ.

² ἢ ξοανα A M H ἀγέλαστα ἀγαλμα + N ὁ (τοῦ) ἰερέως γ) MSB. Cf. Timon B.

PROMETHEUS

twofold accusation, Hermes, and I don't know which charge you bring against me—that men should not have been created at all but would better have been left alone as mere clay, or that they should have been made, as far as that goes, but fashioned after some other pattern than this. However, I shall speak to both charges. In the first place I shall try to show that it has done the gods no harm to bring man into the world, and then that this is actually advantageous, far better for them than if the earth had happened to remain deserted and unpeopled.

There existed, then, in time gone by (for if I begin there it will be easier to see whether I have done any wrong in my alterations and innovations with regard to men; there existed, as I say, only the divine, the heavenly race. The earth was a rude and ugly thing and shaggy with woods, and wild woods at that, and there were no divine altars or temples—how could there be?—or images or anything else of the sort, though they are now to be seen in great numbers everywhere, honoured with every form of observance. But as I am always planning something for the common good and considering how the condition of the gods may be improved and everything else may increase in order and in beauty, it occurred to me that it would be a good idea to take a little bit of clay and create a few living things, making them like us in appearance, for I thought that divinity was not quite complete in the absence of its counterpart, comparison with which would show divinity to be the

ἀποφαίνειν αὐτό θνητὸν μόντοι εἶναι τοῦτο, εὐμηχανώτατον δ' ἄλλων καὶ συνεκτώτατον καὶ τοῦ βέλτερος αισθανομένου καὶ ἢ κατὰ τὸν ποιητικὸν λόγον "γαίαν ὕδρι φύρας" καὶ διαμαλαξάει ἀνέπλεον τοὺς ἀνθρώπους, ὅτι καὶ τὴν Ἀθῆναι παρακαλεσας συνεπιλαβέσθαι μοι τοῦ ἔργου. ταυτὰ ἐστὶν ἡ μεγάλη ἔγωγε τοις θεοῖς ἠδίκησα, καὶ τὸ ζῆλωμα ὁρᾷς ἤλιπον, εἰ δὲ πηλοῦ ζῆλον ἐποιήσα καὶ το τῆς αἰσθητῶς εἰς κινήσειν ἔγχατον, καὶ, ὡς δοίκε, τὸ ἀπ' αὐτοῦ ἦταν θεία εἰσὶν οἱ θεοί, ὥστε καὶ ἐπεὶ γῆς τινα θνητὰ ζῆλα γυγνέται· οὕτω γὰρ δὴ καὶ παρανακτεῖ νῦν ὁ Ζεὺς ὥσπερ ἐλαττονόμενος τῶν θείων ἐκ τῆς τῶν ἀνθρώπων γένεσεως, οἱ μὴ ἄρα τοῦτο δέδωκε, μὴ καὶ οὗτοι ἐπαυαστασιν¹ ἐκ αὐτὸν βουλεύσωνσι καὶ πολλὰ μοι ἐξεπύκνωσι πρὸς τοὺς θεοὺς ὥσπερ οἱ Γίγαντες.

Ἀλλ' ὅτι μὲν δὴ οὐδὲν ἠδίκησθε, ὦ Ἑρμῆ, πρὸς ἐμοῖ καὶ τῶν ἔργων τῶν ἐμῶν, δηλόν· ἢ σὺ δεῖξον πᾶν ἢν τι μικροτάτων, ἐγὼ σιωπήσομαι καὶ
 14 δικαίᾳ ἴσεται πεποιθὼς πρὸς ὑμῶν ὅτι διὰ καὶ χρησιμὰ ταυτὰ γυγνέται τοῖς θεοῖς, εἴτως δὲ μάθοιτ, εἰ ἐπιβλέψαις ὅπασαν τὴν γῆν οὐκ ἐπ' εὐχμηρὰν καὶ ἀκαλλῇ οὔσαν, ἀλλὰ πολλοὶ καὶ γουργαῖαι καὶ φυτοὶ ἡμέροι διακαεσσημένῃ καὶ τὴν θαλάτταν πλεομένην καὶ τὰς νῆσους κατοικοῦν μέναι σπαρταχοῦ δε βωμονὺς καὶ θυσιὰς καὶ κτῶν καὶ παντηγυρεῖς

μιστοὶ δὲ Διὸς πάσαι μὲν ὄγυιαι,
 πάσαι δ' ἀνθρώπων υἱοὶ.

¹ ἐπαυαστασιν Fritzsch; ἐπίστασιν MRS.

PROMETHEUS

happier state. This should be mortal, I thought, but highly inventive and intelligent and able to appreciate what was better. And then, "water and earth intermingling," in the words of the poet,¹ and kneading them, I moulded men, inviting Athena, moreover, to give me a hand in the task. Therein lies the great wrong I have done the gods, and you see what the penalty is for making creatures out of mud and imparting motion to that which was formerly motionless. From that time on, it would seem, the gods are less of gods because on earth a few mortal creatures have come into being! Indeed, Zeus is actually as angry as though the gods were losing caste through the creation of men. Surely he doesn't fear that they will plot an insurrection against him and make war on the gods as the Giants did?

No, Hermes, that you gods have suffered no wrong through me and my works is self-evident; come show me even one wrong of the smallest sort, and I will hold my tongue and own that I have had the treatment that I deserved at your hands. On the contrary, that my creation has been actually of service to the gods you will learn if you notice that the whole earth is no longer barren and unbeautiful but adorned with cities and tilled lands and cultivated plants, that the sea is sailed and the islands are inhabited, and that everywhere there are altars and sacrifices, temples and festivals,

"and full of God are all the streets
And all the marts of men."²

¹ Hesiod, *Works and Days* 81.

² Aelian, *Phænomena* 22.

καὶ γὰρ εἰ μὲν ἑμαυτῇ μόνῃ κτῆμα τοῦτο ἐπλε-
 σαμην, ἐπλεσσακτοῦν ἂν ἴσως, νυνὶ δὲ εἰς τὸ
 ποιῶντος φέρων κατέθηκες ὑμῖν αὐτοῖς μᾶλλον δὲ
 Διοτ' μεν καὶ Ἀπολλωνος καὶ Ἥρας καὶ σου δὲ,
 ὦ Ἑρμῆ, νυνὶ ἰδοὺν ἅπανταχοῦ ἐστὶ, Προμηθεὺς
 δὲ οὐρανοῦ πρὸς ὅπως τὰ ἑμαυτοῦ μυστὰ σκοπῶ,
 τὰ ποῖνα δὲ κατακροῦνδωμι καὶ ἐλαττω ποιῶ.

- 15 Ἔτι δὲ μοι, ὦ Ἑρμῆ, καὶ τοῖς ἐνεστησεν, εἴ τι
 σοὶ δοκεῖ ἀγαθὸν ἀμυρτυρεῖν, εἴον κτῆμα ἢ ποιῆμα
 ἢ μηδὲν δέχεται μηδὲ ἐπαινεῖσθαι, ομοίως ἢδὲ καὶ
 τερπνὸν εἶσθαι τῷ ἔχοντι, πρὸς δὲ τι ταῦτ'
 ἔφη, ὅτι μὴ γενομένων τῶν ἀνθρώπων ἀμυρτυρεῖν
 συνεβίβηεν το πῆλλος εἶναι τῶν ὅλων καὶ πλουτοῦ
 τινα πλουτοποιεῖν ἐμέλλομεν οὔτε ὑπ' ἄλλου τινος
 θαυμάσθησκαμενον οὔτε ἡμῖν αὐτοῖς ομοίως τιμῶν·
 οἷός γάρ ἂν εἴχομεν πρὸς ὃ τι ἐλαττον παραθε-
 ρώμεν αὐτόν, οὐδ' ἂν συνεμὸν ἤλικα εὐδαίμοντος
 μὲν εὐχ' ὀρώμετες ἀμοιβρὸν τῶν ἡμετέρων τιμῶν
 οὕτω γὰρ ὅθ' καὶ τὸ μῶγε δοξείεν ἂν μῶγε, εἰ τῷ
 μαρῷ παρεμεινέτο, ὑμεῖς δέ, τιμῶν ἐπὶ τῷ
 πολιτευματι ταύτῃ θεόν, ἀνισταυρωσάτε με καὶ
 ταύτην μοι τῇ ἀμοιβῇ ἀποδεδώκατε τοῦ βούλευ-
 ματος

- 16 Ἀλλὰ σακούργοι τίστε, φησ, ἐν αὐτοῖς καὶ
 μοιχεύουσι καὶ πολεμοῦσι καὶ ἀδελφὰς γαμοῦσι
 καὶ πατράσι ἐπὶ βούλειουσι, παρ' ἡμῖν γὰρ
 οὐχὶ πολλὰ τούτων ὑφ' ὅρια καὶ εἰ δὲ πον διὰ
 ταῦτα αἰτιώσασθαι ἂν τις τῶν βουρανῶν καὶ τῆς ἱερῆς,
 ὅτι ἡμᾶς αἰνεσθήσασθε, ἔτι καὶ τοῦτο ἴσως φαίητε
 ἂν ὅτι ἀναγὰρ πολλὰ ἡμῶς ἔχειν πραγμάτων ἐπι-
 μελουμένων αὐτῶν, οὐαὶν δὲ γὰρ τοῦτο καὶ ὃ

PROMETHEUS

If I had made men to keep just for myself, I should be selfish, no doubt, but as the case stands I have contributed them to the general fund for your benefit. In fact, there are temples to Zeus, to Apollo, to Hera and to you, Hermes, in sight everywhere, but nowhere any to Prometheus. You see how I look out for my own interests, but betray and injure those of the community.

Moreover, Hermes, please consider this point too: do you think that any choice thing unattested, something that you get or make for instance, which nobody is going to see or to praise, will give quite as much joy and pleasure to its owner? Why did I ask that question? Because if men had not been created, it would follow that the beauty of the universe would be unattested and it would be our lot to possess wealth as to speak, which no one else would admire and we ourselves would not prize so highly, for we should have nothing else to compare it with, and we should not realise how happy we were if we did not see others who did not have what we have. What is great, you know, can only seem great if it is gauged by something small. You should have honoured me for that stroke of justice, but you have crucified me and I've given me this return for my plan.

But there are rascals, you say, among them, and they commit adultery and make war and marry their misters and plot against their fathers. Why are there not plenty of them among us? Yet, of course, one could not on this account blame Heaven and Earth for creating us. Again, you may perhaps say that we have to undergo a great deal of annoyance in taking care of them. Well, then, on that principle

PROMETHEUS

the herdsman ought to be vexed over having his herd because he has to take care of it. But this toilsome task is also sweet, and in general business is not devoid of pleasure, for it affords occupation. Why, what should we do if we had not them to provide for? Be idle and drink our nectar and eat our ambrosia without doing anything? But what sticks in my throat most is that although you censure me for making men "and particularly the women, you fall in love with them just the same, and are always going down below, transformed now into bulls now into satyrs and swans, and you deign to set gods upon them.

Perhaps, however, you will say that men should have been made, not in some other form and not like us. What better model could I have put before myself than the which I knew to be beautiful in every way? Should I have made my creatures unintelligent and bestial and savage? Why, how could they have sacrificed to gods or bestowed all the other honours upon you if they were not as they are? You gods do not hang back when they bring you the hecatombs, even if you have to go to the river of Ocean "to the Ethiopians guileless, 'yet you have crucified him who procured you your honours and your sacrifices.

So much for men, and now if you wish, I shall pass to fire and that reprehensible theft! In the name of the gods answer me this question without any hesitation, have we lost any fire since men have had it too? You can't say that we have. The nature of that possession is such, I suppose, that it is not diminished if anyone else takes some

¹ *Iliad* 1, 422.

THE WORKS OF LUCIAN

γίγνεται, εἰ καὶ τίς ἄλλος αὐτοῦ μεταλῆσαι οὐ
 γὰρ σπασβινόνται ἐκνευσαμένοι τισὶ φόβοι δὲ
 οὐκ ἄντιοντα τὰ τοιοῦτα, ἀφ' ὧν μὴδὲν ὑμεῖς
 ἠέλησθε, τούτων κωλύειν μεταδίδουσαι τοῖς ἑσ-
 μένοις καὶ τοῖς θεοῖς γε ἔστιαι ὑγῆσθαι εἶναι χρὴ
 καὶ "ὠντήρας ἰατρῶν" καὶ ἴξω φόβου πάντας
 ἐστάναι ὅπου γε καὶ εἰ τὰ παρ' αὐτοῦ πῦρ ὑφέλα-
 μνοις κατακρίσῃαι ἐκ τῆς γῆς μὴδ' ἔλατ' τι αὐτοῦ
 καταλιπὼν εἰς μεγάλην ὑμᾶς ἡδέκεν· οὐδὲν γὰρ
 ὑμεῖς δεισθε αὐτοῦ μὴτε ριγούντες μὴτε ἐφροντες
 τῆς ἀμβροσίαν μὴτε φωτὸς ἐπιτεχνητοῦ δεόμενοι.

- 19 αἱ δὲ ἄνθρωποι καὶ αἰς τὰ ἄλλα μὲν ἀπογέλειφ
 χρῶνται τῇ πυρὶ, μάλιστα δὲ εἰ τὰς θυνίας ὅπως
 ἔχουσιν κρῖσαν τὰς ἀγνίας καὶ τοῦ λεῖψαντοῦ
 θυμῶν καὶ τὰ μῆρια καίειν ἐνὶ τῶν βωμῶν· οὐδὲ
 οὐδὲ γε ὑμᾶς μάλιστα χαιρόντας τῇ κατὰ καὶ τῇ
 εἰσόδῳ ταιτῆς ἡδίστης εἰόμενοι, ποτὲ αἰς τοῦ
 οὐρανοῦ ἢ κρῖσε παραγένηται "ἐλίσσονται ποτὶ
 κατὰ" ἐκαστῶν αὐτῶν ἢ μὲν περὶ αὐτῆς ἂν
 γένοιτο τῇ ὑμετέρᾳ ἐπιθυμίᾳ· θαυμάζω δὲ ὅπως
 οὐκ αἰς τοῦ ἡλίου πεκαλυμνῶντες καταλαμβάνειν
 αὐτοῦ· καὶ τοῖς πυρὶ καὶ οὕτως ἐστὶ πολλὸν βρῖστον
 τὸ καὶ πικρῶδες τὸν ἢ κακίον αἰτίασθε καὶ
 σπαθῶντα ὑμῶν τὸ πτῆμα.

Ἐρρηκὰ· σφω δὲ, ὦ ἔρμη καὶ Ἥφαιστε, εἰ γε
 μὴ παρ' αὐτῶν εἰρησθαι δοκεῖ διενθύνετε καὶ ἐφέλογ-
 χετε, καὶ γὰρ αὐτοῖς ἀπελογησόμεαι.

ΕΥΚΗΝ

- 21) Ὁ δὲ ράβδος, ὁ Προμηθεύς, πρὸς αὐτῶν γενταίῳ
 σοφιστῆν ἀμύλλασθαι· πλὴν ἄλλα ὡς ποτὲ, ὥστε

1 διελύχοντο Μόλιος; διελύχοντο, διελύχοντο ΜΠΣ.

PROMETHEUS

of it, for it does not go out when a light is procured from it. But surely it is downright stinginess to prevent things from being shared with those who need them when it does you no harm to share them. Inasmuch as you are gods, you ought to be kindly and "bestowers of blessings" and to stand aloof from all stinginess. In this case even if I had fished all your fire and taken it down to earth without leaving a bit of it behind, I should not be guilty of any great wrong doing against you, for you yourselves have no need of it as you do not get cold and do not cook your ambrosia and do not require artificial light. On the other hand men are obliged to use fire not only for other purposes but above all for the sacrifices in order that they may be able "to fill the ways with savour" and to burn incense and consume meat on the altars. Indeed, I notice that you all take particular pleasure in the smoke and think it the most delightful of banquets when the savour comes up to heaven "circling about the smoke." This criticism, therefore, is directly opposed to your own desire. I wonder, moreover, that you haven't prevented the sun from shining on men, for he is fire too, and of a far more divine and ardent sort. Do you find fault with him for dissipating your property?

I have said my say. Now then, Hermes and Hephaestus, if you think I have said anything wrong take me to task and confute me, and I will plead in reply.

HERMES

It is not an easy matter, Prometheus, to rival such an accomplished suppliant. You are lucky, however,

¹ *Od.* ii, 395.

² *Iliad* i, 317

μή καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου· εὐ γὰρ οἶδα, ἐκκαίδεκα¹ γῦπας ἂν ἐπέστησέ σοι τὰ ἔγκατα ἐξαιρήσοντας· οὕτω δεινῶς αὐτοῦ κατηγορήκας ὑπολογεῖσθαι δοκῶν. ἐκεῖνο δὲ γε θαυμάζω, ὅπως μάντις ὢν οὐ προσεγίνωσκες ἐπὶ τούτοις κολασθησόμενος.

ΠΡΟΜΗΘΕΥΣ

Ἰππιστίμην, ὦ Ἑρμῆ, καὶ ταῦτα μὲν καὶ ὅτι ὑπολυθήσομαι αὐθις οἶδα, καὶ ἤδη γὰρ τις ἐκ Θηβῶν ἰφίξεται σὸς ἀδελφὸς οὐκ εἰς μακρὰν κατατοξεύσων ὃν φῆς ἐπιπτισεσθαι μοι τὸν ἄετον.

ΕΡΜΗΣ

Εἰ γὰρ γένοιτο, ὦ Προμηθεύ, ταῦτα καὶ ἐπίδοιμί σε λελυμένον, κοινῇ σὺν ἡμῖν εὐωχούμενον, οὐ μέντοι καὶ κρεανομοῦντά γε.

ΠΡΟΜΗΘΕΥΣ

- 21 Θάρρει καὶ συνενωχίησομαι ὑμῖν καὶ ὁ Ζεὺς λυσεῖ με οὐκ ἄντι μικρᾶς εὐεργεσίας.

ΕΡΜΗΣ

Τίμος ταύτης; μὴ γὰρ ὀκνήσης εἰπεῖν.

ΠΡΟΜΗΘΕΥΣ

Οἶσθα, ὦ Ἑρμῆ, τὴν Θέτιν, ἀλλ' οὐ χρὴ λεγεῖν φυλάττειν γὰρ ἄμεινον τὸ ἀπόρρητον, ὥς μισθὸς εἴη καὶ λύτρα μοι ἄντι τῆς καταδίκης.

ΕΡΜΗΣ

Ἀλλὰ φύλαττε, ὦ Τιτάν, εἰ τοῦτ' ἄμεινον. ἡμεῖς δὲ ἀπίωμεν, ὦ Ἥφαιστε καὶ γὰρ ἤδη πλησίον οὐτοσί ὁ ἄετος. ὑπόμενε οὖν καρτερῶς· εἴη δὲ γε ἤδη σοι τὸν Θηβαίου ὃν φῆς τοξότην ἐπιφανῆναι, ὥς παύσειέ σε ἀνατεμνόμενον ὑπὸ τοῦ ὀρνέου.

¹ ἐκκαίδεκα Dindorf, 12 καὶ δέκα MSS.

PROMETHEUS

that Zeus did not hear you say all this, for I am very sure he would have set sixteen vultures upon you to pull out your vitæ, so eloquently did you accuse him in seeming to defend yourself. But I am surprised that as you are a prophet you did not know in advance that you would be punished for all this.

PROMETHEUS

I did know it, Hermes, and I also know that I shall be set free again, before long someone will come from Thebes, a brother of yours,¹ to shoot down the eagle which you say will fly to me.

HERMES

I hope so, Prometheus, and I hope to see you at large, feasting with us all—but not serving our meat.

PROMETHEUS

Never fear, I shall feast with you, and Zeus will set me free in return for a considerable favour.

HERMES

What favour? Don't hesitate to tell us.

PROMETHEUS

You know Thetis, Hermes?—but I must not tell. It is best to keep the secret, so that I may be rewarded and set free instead of being sentenced.²

HERMES

Why, keep it, Titan, if it is best that way. Let's be going, Hephaestus, for here is the eagle close by (*To Prometheus.*) Well, hold out stubbornly. I hope the Theban archer you speak of will soon disclose himself to you, to stop you from being dissected by the bird.

¹ Heracles

² The secret is told in *Dialogues of the Gods*, 5.



ICAROMENIPPUS, OR THE SKY-MAN

Menippus tells a friend how he has frustrated the philosophers by flying up to Heaven and finding out that everything there was just as the poets had said. The satire is directed not only at the practice of the philosophers but at the conception of the average man voiced in poetry and pragmatically sanctioned as to speak by the Stoa, and it also aims a particular thrust at the mysticism of the Mithras cult. From the standpoint of the writer and the reader what Menippus brings back is nothing but moonshine, and that is perhaps why he is compared with Icarus and not Daedalus in the title *Icaromenippus*.

There is reason to think that Lucian found something of this sort among the writings of Menippus and used it freely.

The readings from the margin of *C* noted on pages 300, 304, 306, 314 and 318 are not I think interpolations, but genuine *A* readings which are not preserved elsewhere because *B*, the best MS of that group, does not contain this piece. Marginalia by the same early hand in other pieces belong to the *A* tradition, and they treat in a not very rare with omissions of just this sort. They are not noted by Sommerbrodt, and as far as I know have never before appeared in print.

ΙΚΑΡΟΜΕΝΙΠΠΟΣ Η ΤΠΕΡΝΕΦΕΛΟΣ

ΜΕΝΙΠΠΟΣ

- 1 Οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι
μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν σταθμός
τούτεῦθεν δὲ ἐπὶ τὸν ἥλιον ἄνω παρασίγγαι που
πεντακόσιοι· τὸ δὲ ἀπὸ τούτου ἐς αὐτὸν ἤδη τὸν
οὐρανὸν καὶ τὴν ἀκρύπολιν τὴν τοῦ Διὸς ἀνοδος
καὶ ταῦτα γένοιντ' ἂν¹ εὐζώνῳ ἑετῷ μιᾷ ἡμέρας.

ΕΤΑΙΡΟΣ

Τί ταῦτα πρὸς Χαριτων, ὦ Μένιππε, ἀστρονο-
μεῖς καὶ ἡσυχῇ πως ἀναμετρεῖς; πῶσαι γὰρ ἔπα-
κροῶμαί σου παρακολουθῶν ἡλίους καὶ σελήνας,
ἔτι δὲ τὰ φορτικὰ ταῦτα σταθμούς τινας καὶ παρα-
σάγγας ὑποξενίζοντος

ΜΕΝΙΠΠΟΣ

Μὴ θαυμάσης, ὦ ἑταῖρε, εἰ μετῴρα καὶ διαέρια
δοκῶ σοι λαλεῖν· τὸ κεφάλαιον γὰρ δὴ πρὸς
ἑμᾶντον ἀναλογίζομαι τῆς ἀναγχος ἀποδημίας.

ΕΤΑΙΡΟΣ

Εἴτα, ὦγαθε, καθάπερ οἱ Φοίνικες ἄστροις
ἐτεκμαίρου τὴν ὁδόν,

ΜΕΝΙΠΠΟΣ

Οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς ταῖς ἄστροις ἐποι-
οῦμην τὴν ἀποδημίαν

¹ γίγνεται ὡς Dindorf γέγοντο MSS.

ICAROMENIPPUS, OR THE SKY-MAN

MENIPPUS

It was three thousand furlongs, then, from the earth to the moon, my first stage, and from there up to the sun perhaps five hundred leagues, and from the sun to Heaven itself and the citadel of Zeus would be also a day's ascent for an eagle travelling light.

FRIEND

In the name of the Liberal Arts, Menippus, why are you playing astronomer and surveyor on the quiet like that? For a long time I have been following you about and listening to your outlandish talk about suns and moons and even those outworn topics, stages and leagues.

MENIPPUS

Don't be surprised, my friend, if my talk seems to you to be up in the air and flighty, I am just figuring up the total length of my recent journey.

FRIEND

So you did like the Phœnicians, old chap, and guessed your way by the stars?

MENIPPUS

No indeed, I made my journey right among the stars.

THE WORKS OF LUCIAN

ΣΤΑΙΡΟΣ

Ἡράκλεις, μακρόν τινα τὸν ὄνειρον λέγεις, εἰ γὰρ
σαυτοῦ ἔλαθες κατακοιμηθεὶς παρασάγγας ὅλους

ΜΕΝΙΠΠΟΣ

2 Ὅνειρον γάρ, ὦ τῖν', δοκῶ σοι λέγειν ὃς ἀρτίως
ἀφῴγμαι παρὰ τοῦ Διός;

ΣΤΑΙΡΟΣ

Πῶς εἶφησθα; Μένιππος ἡμῖν διοπετιῆς πάρεστιν
ἐξ οὐρανοῦ;

ΜΕΝΙΠΠΟΣ

Καὶ μὴν ἐγὼ σοι παρ' αὐτοῦ ἰκείνου τοῦ πάνυ
Διὸς ἤκω τιμερον θαυμάσια καὶ ἀκούσας καὶ ἰδὼν·
εἰ δὲ ἀπίστεῖς, καὶ αὐτὸ τοῦτο ὑπερφυβαίνομαι
τὸ περὰ πιστεως εὐτυχεῖν.

ΣΤΑΙΡΟΣ

Καὶ πῶς ἂν¹ ἔγωγε, ὦ θεσπέσιε καὶ Ὀλύμπιε
Μένιππε, γεννητὸς αὐτὸς καὶ ἐπιγεῖος ὢν ἀπίστεῖν
δυναίμην ὑπερνεφέλω ἀνδρὶ καὶ ἵνα καθ' Ὅμηρον
εἰπῶ τῶν Οὐρανίωνων ἐν ἄλλ' ἐκείνα μοι φράσων,
εἰ δοκεῖ, τίνα τροπον ἤρθης ἄνω καὶ ὁποθεν ἐπο-
ρίσω κλίμακα τηλικαύτην τὸ μέγεθος, τὰ μὲν γὰρ
ἄμφι τὴν ὄψιν οὐ πανν δοικας ἐκείνῳ τῷ Φρυγί,
ὥστε ἡμᾶς² εἰκάζειν καὶ σὲ οἶνουχοῖσόντά που
ἀναρπαστον γεγονέναι πρὸς τοῦ ἀετοῦ.

ΜΕΝΙΠΠΟΣ

Σὺ μὲν πάλαι σκάπτων δῆλος εἶ, καὶ θαυμα-
στὸν οὐδὲν εἰ σοι τὸ παραδοξον τοῦ λυγοῦ μύθῳ
δοκεῖ προσφερές· ἀτὰρ οὐδὲν ἴδευσά μοι πρὸς τὴν
ἄνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι
τοῦ ἀετοῦ· οἰκεῖα γὰρ ἦν μοι τὰ πτερά.

¹ ἂν Πύθη de Balaou καὶ in MSS.

² ἡμᾶς ed princeps καὶ ἡμᾶς MSS.

ICAROMENIPPUS, OR THE SKY-MAN

FRIEND

Great Heracles! That's a long dream you are talking of, if you actually lost yourself and slept for leagues and leagues

MENIPPUS

Dream, man. Do you think I'm telling you a dream? I am just back from a visit to Zeus.

FRIEND

What's that you say? Menippus here from Heaven, dropt from the clouds?

MENIPPUS

Here I am, I tell you, just come back to-day from the very presence of your great Zeus himself, and I have seen and heard wonderful things. If you don't believe me, I am overjoyed precisely because my good luck is beyond belief.

FRIEND

Why, my divine Menippus, my Olympian Menippus, how can a mortal grounding like myself disbelieve a sky-man—in fact, to use the words of Homer, a son of Heaven?¹ But tell me, please, how you were carried aloft, and where you got so long a ladder; for as far as looks go you are too little like the lad of Phrygia for us to suppose that, like him, you were snatched up by the eagle to become a cup-bearer.²

MENIPPUS

You have clearly been making fun of me this long time, and it is no wonder you think that my strange story is like a fairy-tale. However, I had no need of your ladder for my ascent, nor yet to become the eagle's pet, for I had wings of my own.

¹ *Iliad* 5, 873; 898.

² The reference is to the story of Ganymedes.

THE WORKS OF LUCIAN

ΕΤΑΙΡΟΣ

Τοῦτο μὲν ἤδη καὶ ὑπὲρ τὸν Δαίδαλον ἔφησθα, εἰ γε πρὸς τοῖς ἄλλοις ἐλελήθεις ἡμᾶς ἰέραξ τις ἢ κολοῖδὸς ἐξ ἀνθρώπου γενόμενος.

ΜΕΝΙΠΠΟΣ

Ὅρθως, ὦ ἑταῖρε, καὶ οὐκ ἰπὸ σκυποῦ εἴκασας· τὸ Δαιδύλειον γὰρ ἐκεῖνο σόφισμα τῶν πτερῶν καὶ αὐτὸς ἐμηχανησάμην.

ΕΤΑΙΡΟΣ

3 Εἶτα, ὦ τυλμηρότατε πίνυτων, οὐκ ἔδεδοίκεις μὴ καὶ σύ ποι τῆς θαλάττης καταπεσὼν Μενίππειόν τι πέλαιγος ἡμῖν ὥσπερ τὸ Ἰκάριον ἀποδευξῆς ἐπὶ τῷ σεαυτοῦ ὀνόματι.

ΜΕΝΙΠΠΟΣ

Οὐδαμῶς· ὁ μὲν γὰρ Ἴκαρος ἄτε κηρῷ τὴν πτέρωσιν ἡρμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἥλιον ἐκείνος ἐτάκη, πτερορρυήσας εἰκότως κατέπεσεν· ἡμῶν δὲ ἀκήρωτα ἦν τὰ ὠκύπτερα.

ΕΤΑΙΡΟΣ

Πῶς λέγεις; ἤδη γὰρ οὐκ οἶδ' ὅπως ἡρέμα με προσάγεις πρὸς τὴν ἀληθειαν τῆς διηγήσεως.

ΜΕΝΙΠΠΟΣ

Ὡδέ πως· ἀετὸν εὐμεγέθη συλλαβών, ἔτι δὲ γύπα τῶν καρτερῶν, ἀποτεμὼν αὐταῖς ὠλέναις τὰ πτερά—μᾶλλον δὲ καὶ πᾶσαν ἐξ ἀρχῆς τὴν ἐπινοίαν, εἰ σοι σχολή, δίδειμι.

ΕΤΑΙΡΟΣ

Πάνυ μὲν οὖν· ὥς ἐγὼ σοι μετέωρός εἰμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἤδη κόχηνα τῆς ἀκροάσεως· μηδὲ πρὸς Φίλιον με περιύδης ἄνω που τῆς διηγήσεως ἐκ τῶν ὧτων ἀπηρτημένον.

ICAROMENIPPUS, OR THE SKY-MAN

FRIEND

You have improved on Daedalus, by what you say, if over and above all else, you have turned from a man to a hawk or a crow without our knowing it.

MENIPPUS

Your guess is well-aimed, my friend, and hits the bull's-eye, for I myself constructed wings, patterned after Daedalus' clever invention.

FRIEND

Of all the foolhardy men in the world! Then you weren't afraid you would fall into the water somewhere and give us a Menippean Sea named after yourself, to match the Icarian?

MENIPPUS

Not at all, Icarus had his feathers fitted on with wax, and so just as soon as that melted in the sun he shed his plumage, of course, and fell down, but my wings were innocent of wax.

FRIEND

What do you mean? For by now, somehow or other, you are gradually inducing me to believe in the truth of your story.

MENIPPUS

This is what I mean, taking a good large eagle and also a strong vulture and cutting off their wings, joints and all—but I'll tell you the whole scheme from first to last, if you have time.

FRIEND

By all means, here I am in suspense, thanks to what you have said, and already waiting with open mouth for the end of your tale. In the name of Friendship, don't leave me hanging by the ears somewhere in the midst of the story.

THE WORKS OF LUCIAN

MEMORIOS

- 4 Ἄσπερ τινεὺς οὐ γὰρ ἀστεῖον γν το θέαμα
εὐχρηστά φιλοσφραγιστὰ πειν, καὶ τὰντα ως συ
φν το τῶν αὐτῶν ἀπὸρῶμερον

Εἰ γὰρ ἐπειδὴ ταχ στα ἐξομῶν τὰ ἀντὰ
τοῦ θίου γολοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ
ἀποθνήσκον πιντὰ εὐμελεον. πλουτοὺς λογῶ καὶ
αὐχας καὶ δυνάστεως ἐπιθρονοῦ καὶ αὐτῶ καὶ
τῶν πρὸς ταῖτα σπ λήν ἀσχολίας τῶν ἀληθῶς
ἐπουδαίως ὑπολαβῶν ἀναπνύειν τε καὶ πρὸς το
πῶν ὑπολῆπτι κῆτεισιν καὶ μὴ ἐνταῦθα πάλ
λην τινε τα εἶχε τῆς ἱστορίας πρῶτος μὲν αὐτοῦ
εἶτος οὐκ ἐν τῶν σοφῶν καλουμένοι ἀσμοῖ οὐ
γὰρ εἶπε εὐκλεῖ εἰδ' ὅπως ἐγίγνετο εἶτε τῶ
δημιουργοῦ εἶτε ἀρχῆς εἶθ ὅ τι το τέλος ἐστὶν
αὐτοῦ ἐγίγνετο διὰ κατὰ μέρος ἐπισκοπῶν πολὺ
μᾶλλον ὑπορεῶν ὑποκαζῶν τε τοὺς τε γὰρ ἀντὶ
ραὶ εἰσῶν ως ἐτυχῶ του οὐρανοῦ ἐισορῶμενον καὶ
τοὶ ἡλίου αὐτῶς τι ποτε ἦν ἀρα ἐπὶ αὐτοῦ εἰδέναι
μάλιστα διὰ τα κατὰ τῆς σελήνης ἀποκα μὴ καὶ
παντοίας παραδοξὰς ἐκτεφαινετο καὶ το πολυτιμῶς
αὐτῆς τῶς ἐχημάτων ὑπὸ ῥῆτον τινε τῆς αὐτῆς
ἐχέει ἀδοκίμαζον οἱ μὲν ἔλλα καὶ ἀστρατὴ διὰ
ξασα καὶ ἰσότη ἀστρονομία καὶ ὑπὸς ἡ χιμῶ
ἡ χαλαρὰ ἀστρονομία καὶ ταῦτα δυσείκαστα
ταῦτα καὶ σταμάρτα ἦν

- 5 Οὐκοῦν ἐπειδὴ οὐκ εἶναι ἀστρονομία ἀριστον εἶναι
ὑπελαμβάνον παρὰ τῶν φιλοσοφῶν τούτων ταῦτα
ἀπαστὰ ἐμαθεῖν φησὶ γὰρ ἀκούοντες γν πάσας
ἐχέω διὰ εἶναι τῆς ἀληθείας αὐτῶς διὰ τοὺς ἀρι
στοτεῖς ἐπιλεξαμένοι αὐτῶν, ως ἔστιν ταμῶν ἀσθῶν

1 γν οὐκ ἐστὶν ἀσθῶν οὐκ ἐστὶν γν MSB.

ICAROMENIPPUS, OR THE SKY-MAN

MINIPPUS

Listen then, for a friend left in the lurch with his mouth open would be anything but a pretty spectacle, especially if he were hanging by the ears, as you say you are.

As soon as I began to find, in the course of my investigation of life, that all objects of human endeavour are ridiculous and trivial and insecure (wealth, I mean, and office and sovereign power), contemning those things and assuming that the effort to get them was an obstacle to getting things truly worth effort, I undertook to lift my eyes and contemplate the universe. In so doing I was caused great perplexity, first of all by what the philosophers call the Cosmos, for I could not discover how it came into being or who made it, or its source or purpose. Then in examining it part by part I was compelled to rack my brains still more, for I saw the stars scattered haphazard about the sky, and I wanted to know what the moon itself could be. Above all, the peculiarities of the moon seemed to me extraordinary and completely paradoxical, and I conjectured that her multiplicity of shapes had some hidden reason. More than that, lightning flashing and thunder crashing and rain or snow or hail driving down were all hard to interpret and impossible to reason out.

Being in that state of mind, I thought it best to learn about all these points from the philosophers, for I supposed that they surely would be able to tell the whole truth. So I picked out the best of them, as far as I could judge from their dourness of visage,

THE WORKS OF LUCIAN

προσώπου τε σκευθροπότητι καὶ χρόας φυχρότητι καὶ γενεῖου βαθυτήτι—μύλα γὰρ υψαγοραὶ τινες καὶ οὐρανογνωμονες οἱ ἄνδρες αὐτίκα μοι καταφύνησαν—τούτοις ἐγχειρίσας ἑμαυτὸν καὶ συχνὴν ὑργύριον το μὲν αὐτοῦθεν ἤδη καταβαλεῖν, το δὲ εἰσαύθις ἀποδιδῶσιν ἐπὶ κεφαλῇ τῇ σοφίας δισημολογησέμενος, ἡξιουν μετατρολίσχης τε διδάσκεισθαι καὶ τὴν τῶν ὅλων διαποσμήσιν καταμαθεῖν οἱ δὲ τοσαῦτον ἤρα ἰδέσάν με τῆς παλαιᾶς ἐκείνης ἀγνοίας ὑπαλλαξαι, ὥστε καὶ εἰς μείζονε ὑπορίας φέροντες ἐνεβαλον, ἀρχας τινας καὶ τέλη καὶ μτόμους καὶ κενὰ καὶ ὕλας καὶ ἰδέας καὶ τὰ τοιαῦτα ὁσημέραι μου καταχέοντες ὃ δὲ πάντων ἔμοι γοῦν¹ ἰδοκεὶ χαλεπωτάτον, ὅτι μηδὲν ἄτερος θατέρῳ λέγοντες ἀκύλουθον ἄλλα μαχομένα πάντα καὶ ὑπεναντία, ὁμῶς πείθεσθαι τέ με ἡξιουν καὶ πρὸς τὸν αὐτοῦ λόγον ἕκαστος ὑπὸ γαίῃ ἐπειρῶντο.

ΣΤΑΙΡΟΣ

Ἄτοπον λέγεις, εἰ σοφοὶ ὄντες οἱ ἄνδρες ἐστασίαζον πρὸς αὐτοὺς περὶ τῶν λόγων καὶ οὐ τὰ αὐτὰ περὶ τῶν αὐτῶν ἰδοῦξαζον

ΜΕΝΙΠΠΟΣ

- 6 Καὶ μὲν, ὦ ἑταῖρε, γέλυσσιν ἀκούσας τὴν τε ὀλαζομένην αὐτῶν καὶ τὴν ἐν ταῖς λόγοις τερατολογίαν, οἱ γε πρῶτα μὲν ἐπὶ γῆς βεβηκοτες καὶ μηδὲν τῶν χαμαὶ ἐρχομένων ἡμῶν υπερέχοντες, ἄλλ' οὐδὲ ὀξύτερον τοῦ πλησιον δεδορκότες, ἔνιοι δὲ καὶ ὑπὸ γ. ριως ἢ ὑγίας ἀμβλυώττοντες, ὁμῶς οὐρανοῦ τε πέριτα διορᾶν ἰφασκον καὶ τὸν ἥλιον

¹ γοῖν Britische F edn MSS.

ICAROMENIPPUS, OR THE SKY-MAN

paleness of complexion and length of beard, and as the gentlemen at once struck me as being extremely tall talkers and high thinkers, I put myself in their hands, paying down part of a good round sum on the spot and contracting to pay the balance later, on completion of my course in philosophy, and then I expected to be taught how to hold forth on the Heavens and to learn the system of the universe. But they were so far from ridding me of my old time ignorance that they plunged me forthwith into even greater perplexities by flooding me every day with first causes, final causes, atoms, voids, elements, concepts, and all that sort of thing. But the hardest part of it all, in my opinion at least, was that although no one of them agreed with anyone else in anything he said, but all their statements were contradictory and inconsistent, they nevertheless expected to persuade me and each tried to win me over to his own doctrine.

FRIEND

Extraordinary that learned men quarrelled with each other about their doctrines and did not hold the same views about the same things'

MENIPPUS

Indeed, my friend, it will make you laugh to hear about the way they bragged and worked wonders in their talk. Way, in the first place, they stood on the ground and were not a bit better than the rest of us who walk the earth, in fact, they were not even sharper sighted than their neighbours, but some of them were actually perished through age or dileness. In spite of that, however, they claimed to discern the boundaries of Heaven, they measured

περιμετρούν καὶ τοῖς ὑπὲρ τὴν σελήνην ἐπεβά-
 τευον καὶ ὥσπερ ἐκ τῶν ἡστέρων καταπιεσύντες
 μεγέθῃ τε αὐτῶν διεξήσαν, καὶ πολλάκις, εἰ
 τυχοί, μηδὲ ὅποσοι σταδιοὶ Μεγαρόθεν Ἀθήναζε
 εἰσιν ἡκριβῶς ἐπιστάμενοι τὸ μεταξὺ τῆς σελήνης
 καὶ τοῦ ἡλίου χωρίον ὅπόσων εἴη πηχῶν τὸ
 μέγεθος ἐτολμων λέγειν, ἄερος τε ὕψη καὶ θαλάτ-
 τῃς βάθῃ καὶ γῆς περιοδούς ἀναμετροῦντες, ἔτι
 δὲ κύκλους καταγραφόντες καὶ τρίγωνα ἐπὶ
 τετραγωνοῖς διασχηματίζοντες καὶ σφαῖρας τινας
 ποικίλας τὸν οὐρανὸν δέξαν αὐτὸν ἐπιμετροῦντες.

- 7 Ἐπειτα δὲ κάκεινο πῶς οὐκ ἄγνωμον αὐτῶν
 καὶ παντελῶς τετυφωμένον τὸ περὶ τῶν οὕτως
 ἀδῆλων λέγοντας μηδὲν ὥς εἰκάζοντας ἀποφαί-
 νεσθαι, ἀλλ' ὑπερδιατείνεσθαι τε καὶ μηδεμίαν
 τοῖς ἄλλοις ὑπερβολὴν ἀπολεμπάνειν, μόνον συχλὺ
 διομνυμένους μῦθρον μὲν εἶναι τὸν ἥλιον, κατοι-
 κεῖσθαι δὲ τὴν σελήνην, ἰδατοποτεῖν δὲ τοὺς
 ἀστέρας τοῦ ἡλίου καθυπερ ἰμονίᾳ τινι τὴν
 ἐκμάδα ἐκ τῆς θαλάττης ἀνασπῶντος καὶ ἅπασιν
 αὐτοῖς τὸ ποτὰν ἐξῆς διανέμοντος.

- Ἦν μὲν γὰρ ἐναντιότητα τῶν λόγων ὁπόση
 βῆδριον καταμαθεῖν. καὶ σκόπει πρὸς Διός, εἰ
 ἐν γειτόνων ἐστὶ τὰ δογματα καὶ μὴ πάμπολυ
 διεστηκότα· πρῶτα μὲν γὰρ αὐτοῖς ἡ περὶ τοῦ
 κόσμου γινωμῆ διὰφορᾳς, εἰ γε τοῖς μὲν ἀγέννητός

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the sun, they visited the spheres beyond the moon, and you would have thought they had fallen from the stars from the way they told about their magnitudes and presumed to say just how many cubits it is in distance from the sun to the moon often, perhaps, without even knowing how many furlongs it is from Megara to Athens. And not only did they measure the height of the air and the depth of the sea and the circumference of the earth, but by the description of circles and the construction of triangles on squares and of multiple spheres they actually measured out the cubic content of the Heavens.¹

Moreover, was it not silly and completely absurd that when they were talking about things so uncertain they did not make a single assertion hypothetically but were vehement in their insistence and gave the rest no chance to outdo them in exaggeration, all out swearing that the sun is a mass of molten metal, that the moon is inhabited, and that the stars drink water, the sun drawing up the moisture from the sea with a rope and bucket, as it were, and distributing the beverage to all of them in order?

As for the contradictory nature of their theories, that is easy to appreciate. Just see for yourself, in Heaven's name, whether their doctrines are akin and not widely divergent. First of all, there is their difference of opinion about the universe. Some

¹ I know of nothing that illustrates Lucian's meaning better than the *Panmues*, a treatise by Archimedes which, however, is not exactly an attempt to measure the cubic capacity of the universe but a demonstration that it is possible to express arithmetically a sum greater than the number of grains of sand in a sphere as large as the universe.

τε καὶ ἀνώλεθρος εἶναι δοκεῖ, οἱ δὲ καὶ τὸν δημιουργὸν αὐτοῦ καὶ τῆς κατασκευῆς τὸν τρόπον εἰπεῖν ἐτόλμησαν· οὐς καὶ μάλιστα ἐθαύμαζον θεὸν μὲν τινα τεχνίτην τῶν ὅλων ἐφιστάντας, οὐ προστιθέντας δὲ οὔτε ὕθεν ἢ κων οὔτε ὅπου ἐστῶς ἕκαστα ἐτεκταίνετο, καίτοι πρό γε τῆς τοῦ παντὸς γενέσεως ἀδύνατον καὶ χρόνον καὶ τόπον ἐπινοεῖν.

ΣΤΑΙΡΟΣ

Μάλα τιναίς, ὦ Μένιππε, τολμητὰς καὶ θαυματοποιούς ἀνδρας λέγεις.

ΜΕΝΙΠΠΟΣ

Τί δ' εἰ ἀκούσεις, ὦ θαυμασιε, περὶ τε ἰδεῶν καὶ ἀσωμάτων ἃ διαξέρχονται ἢ τοὺς περὶ τοῦ πέρατος τε καὶ ἀπείρου λόγους; καὶ γὰρ αὖ καὶ αὕτη νεανικὴ αὐτοῖς ἡ μάχη, τοῖς μὲν τέλει τὸ πᾶν περιγράφουσι, τοῖς δὲ ἀτελεῖς τοῦτο εἶναι ὑπελαμβάνουσιν· οὐ μὲν ἀλλὰ καὶ παμπόλλους τινας εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν ὡς περὶ ἐνὸς αὐτῶν διαλεγόμενων κατεγίνωσκον. ἕτερος δὲ τις οὐκ εἰρηνικὸς ἀνὴρ πόλεμον τῶν ὅλων πατέρα εἶναι ἐδόξαζε.

- 9 Περὶ μὲν γὰρ τῶν θεῶν τί χρὴ καὶ λέγειν, ὅποι τοῖς μὲν ἀριθμὸς τις ὁ θεὸς ἦν, οἱ δὲ κατὰ χηνῶν καὶ κυνῶν καὶ πλαταίων ἐπώμνυντο. καὶ οἱ μὲν τοὺς ἄλλους ἅπαντας θεοὺς ἀπελάσαντες ἐνὶ μόνῳ τὴν τῶν ὅλων ἀρχὴν ἀπένεμον, ὥστε ἡρέμα καὶ ἀχθεσθαί με τοσαύτην ἀπορίαν θεῶν ἀκούοντα· οἱ δ' ἔμπαλιν ἐπιδεικνυμένοι πολ-

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think it is without beginning and without end, but others have even ventured to tell who made it and how it was constructed, and these latter surprised me most, for they made some god or other the creator of the universe, but did not tell where he came from or where he stood when he created it all, and yet it is impossible to conceive of time and space before the genesis of the universe.

FRIEND

They are very presumptuous charlatans by what you say, Menippus.

MENIPPUS

But my dear man, what if I should tell you all they said about "ideas" and incorporeal entities, or their theories about the finite and the infinite? On the latter point also they had a childish dispute, some of them setting a limit to the universe and others considering it to be unannited, nay more, they asserted that there are many worlds and censured those who talked as if there were but one. Another, not a man of peace, opined that war was the father of the universe.¹

As for the gods, why speak of them at all, seeing that to some a number was god, while others swore by geese and dogs and plane-trees?² Moreover, some banished all the rest of the gods and assigned the governance of the universe to one only, so that it made me a little disgusted to hear that gods were so scarce. Others, however, lavishly declared them

¹ Heraclitus. The lack of connection between this sentence and the foregoing leads me to suspect that we have lost a portion of the Greek text containing a reference to the theories of the other Ionians.

² Soorates. See *Philosophus for Sale*, 18.

λαὸς τε αὐτοὺς ἀπέφαινον καὶ διελόμενοι τὸν μὲν
 τινα πρῶτον θεὸν ἐπεκαλον, τοῖς δὲ τὰ δεύτερα
 καὶ τρίτα ἔνθεμον τῆς θειότητος ἐτι δὲ οἱ μὲν
 ἀσωμάτων τι καὶ ἀμορφον ἡγούντο εἶναι το θεῖον,
 οἱ δὲ καὶ περὶ σώματος αὐτοῦ διεκοοῦντο. εἴτα
 καὶ προνοεῖν τῶν καθ' ἡμᾶς πραγμάτων οὐ πᾶσιν
 ἔδοκουν οἱ θεοί, ἀλλ' ἦσαν τινες οἱ τῆς συμπλοῆς
 ἐπιμελείας αὐτοῖς ἀφέντες, ὥσπερ ἡμεῖς εἰσθαμεν
 ἀπολυσιν τῶν λειτουργιῶν τοὺς παρηβηκυτάς·
 οὕδην γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορημασιν
 εὐκότατ' αὐτοῖς εἰσαγούσιν. ἔνιοι δὲ ταῦτα
 πάντα ὑπερβάντες αὐδὲ τὴν ἀρχὴν εἶναι θεοῦ
 τινος ἰπαστευον, ἀλλ' ἀδόσποτον καὶ ἀπηγεμό-
 νευτον φέρεσθαι τὸν κόσμον ἀτελιμπανον.

- 10 Τοιγαρτοὶ ταῦτα ἀκούει ἀπιστεῖν μὲν οὐκ
 ἐτόλμων ὑψιβραμέταις τε καὶ ἡυγενείοις ἀνδράσιν·
 οὐ μὴν εἶχον γὰρ ὅπῃ τῶν λόγων τραπομένοσ
 ἀνεπίληπτος τι αὐτῶν εὐροίμ' καὶ ὑπὸ θατέρου
 μηδεμῇ περιτρεπομένοσ. ὥστε δὴ τὰ Ὀμηρικὰ
 ἐκείνῳ ἀτεχνῶς ἱπασχον πολλὰς μὲν γὰρ ἂν
 ὥρμησ' πιστεύειν τινὶ αὐτῶν.

ἕτεροι δὲ με θυμὸς ἔρκεν.

Ἐφ' οἷς ἅπασιν ἀμνηστῶν ἐπὶ γῆς μὲν ἀκού-
 σεσθαι τι περὶ τούτων ἀληθὲς ἀπογίνωσκον, μὲν
 δὲ τῆς συμπλοῆς ἀπορίας ἀπαλλαγὴν φῆμ' ἔ-
 δεσθαι, εἰ αὐτὸς πτερωθεὶς πῶς ἀνελθοίμ' εἰς
 τὸν οὐρανόν. τούτου δὲ μοι παρῆιχε τὴν ἐλπίδα
 μάλιστα μὲν ἡ ἐπιθυμία ¹ καὶ ὁ λογοποιός
 Αἰσώποσ ἀετοῖς καὶ κενθάραις, ἐνίοτε καὶ καμή-
 λαις βασιμῶν ἀποφαινων τὸν οὐρανόν. αὐτὸν μὲν

¹ Ἐπιθυμία πτερίδος δοκεῖ εἶναι καὶ ἡ ἰσχυρία ἐν MBL.

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to be many and drew a distinction between them, calling one a first god and ascribing to others second and third rank in divinity. Furthermore, some thought that the godhead was without form and substance, while others defined it as body. Then too they did not all think that the gods exercise providence in our affairs, there were some who relieved them of every bit of responsibility as we are accustomed to relieve old men of public duties, indeed, the part that they give them to play is just like that of supers in comedy. A few went beyond all this and did not even believe that there were any gods at all, but left the world to wag on unruled and ungoverned.

When I heard all this, the result was that I did not venture to disbelieve "high thundering" gentlemen with goodly beards, and yet did not know where to turn in order to find a point of doctrine that was unassailable and not in any way subject to refutation by someone else. So I went through just what Homer speaks of, again and again I was fain to believe one of them, "but other counsel drew me back."¹

At my wit's end in view of all this, I despaired of hearing any truth about these matters on earth and thought that the only way out of my whole dilemma would be to get wings somehow and go up to Heaven. The wish was father to the thought, of course, but the story teller Aesop had something to do with it also, for he makes Heaven accessible to eagles and hawks and now and then even to camels.

¹ Oct. 9, 302.

οὐκ ὕπερβουσαι ποτε οὐδεμιᾷ μηχανῇ δυνατὰν εἶναι μοι κατεφαινότο· αἱ δὲ γυνεὲς ἡ αὐτοῦ περιβειμένη πτερὰ—ταῦτα γὰρ μόνον ἂν¹ διαρτῆσαι πρὸς μεγέθους ἀνθρώπινου σώματος—ταχὺ δὲ μοι τὴν πείραν προχωρῆσαι. καὶ ὅθι συλλαβὼν τὰ ἄρτια θάτερον μὲν τῆς βαξίδας πτερύγε, τοῦ γλῆκος δὲ τὴν ἑτέραν ὑπέντεμον εὐ μάλα εἶτα διαβήσας καὶ κατὰ τοὺς ὕμους τελευτήσας καρτεροῖς ἡρμοσθεμενός καὶ πρὸς ἄκροις τοῦ σκευπτεροῦ λαβὼν τινας τὰς χερεῖ, παρὰ σκευάσας ἐπαιρωμένη εἰς αὐτοῦ τὸ πρῶτον ἀναπηδῶν καὶ ταῖς χερσὶν ὑπηρετῶν καὶ ὥσπερ οἱ χῆνες εἴ τι χαμαιτετῶν ἐπαιρωμένος καὶ ἀεροβάτων ἄμα μετὰ τῆς πτησεως ἔπει, δὲ ὑπὲρ μου τὸ χρῆμα, τελευτήσας ἢ τῆς πείρας ἡπτόμενη, καὶ ἀνελθὼν ἐπὶ τὴν ἀεροπόλιν ἀφῆκε ἐμαίτορ κατὰ τοῦ

11 κρημοῦ φέρων ἐκ αὐτοῦ τὸ θιατρὸν ὅτι δὲ ἀεικλῶνται κατεκτομένη ἤδη καὶ μετέωρα ἰφύοντο καὶ ἄρας ἀπὸ Πιερῆθαι ἢ ἀπὸ Τμηττοῦ μέχρι Γεραιίας ἐπιτομῆν, εἰτ' ἐκείθεν ἐπὶ τῶν Ἀεροκαρινθῶν ἄνω εἶτα ὑπὲρ Φολοῆς καὶ Ἐρμυλίδου μέχρι πρὸς τὸ Γαίγανον.

Ἡ δὲ δ' οὕτω μοι τοῦ τολμῆματος ἐκμεμελημένου τέλειος τε καὶ ὑψικετῆς γενομένου οὐκέτι τὰ πρῶτα ἐφρονεῖν, ἀλλ' ἐπὶ τὸν Ὀλύμπου ἀναβὰς καὶ περὶ ἐν μάλιστ' αὐτῇ κορυφῇ ἐπαιρὶ σιμῶντος τοῦ λοιποῦ ἔπειον εἶθι τοῦ οὐρανοῦ, τὸ μὲν πρῶτον ἰλιγγίῳ ὑπὲρ τοῦ βαθύτου μετὰ δὲ ἔφεραν καὶ ταῦτα εἰμαρῶς ἐπεὶ δὲ κατ' αἰτῆν ἤδη τῆς σελήνης ἐγγονεῖν παμπόλυ των νεφῶν ἀποσπᾶσαι, ἡσθαμένην κομῆντος ἐμαίτου καὶ μάλιστα

¹ ἂν Bekker. ποτὶ in MSS.

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Well, that I myself could ever grow wings was not in any way possible, I thought, but if I put on the wings of a vulture or an eagle (for no others would be large enough to uphold the weight of a man's body), perhaps my attempt would succeed. So catching my birds, I carefully cut off the right wing of the eagle and the left wing of the vulture, tied them tightly together, fitted them to my shoulders with stout straps and made grips for my hands at the ends of the primary feathers. Then I first tried myself by jumping up and down, working my arms and doing as geese do—lifting myself along the ground and running on tiptoe as I flew. When the thing began to work well for me, I went in for the experiment with greater boldness. Going up to the acropolis, I let myself drop down the cliff right into the theatre. Since I flew down without mischance, I began to aspire high and used to take wing from Parnes or Hymettus, flying to Geraneia and from there up to Aerocorinthus and then over Pholoe and Erymanthus clear to Taygetus.

Now that I had thoroughly practised my experiment and had become an adept and a lofty soarer, I no longer had hedging aspirations but ascended Olympus, provisioned myself as lightly as I could and this time made straight for Heaven. At first I was daunted by the height, but afterwards I stood even that without discomfort. But when I had left the clouds far below and had got close to the moon, I felt myself getting tired, especially in

παρὰ τὴν ἀριστερὰν πτέρυγα τὴν γυπίνην. προσ-
 ελασαι οὖν καὶ καθεζόμενος ἐπ' αὐτῆς διανε-
 παυομένη ἐς τὴν γῆν ἀνωθεν ἀποβλέπων καὶ
 ὥσπερ ὁ τοῦ Ὀμηροῦ Ζεὺς ἐκαῖνος ἄρτι μὲν τὴν
 τῶν ἱπποκύλων θήρηκ' αὖ καθορώμενος, ἄρτι δὲ
 τὴν Μυσῶν, μετ' ὀλίγον δέ, εἰ διξεί μοι, τὴν
 Ἑλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικήν. ἐξ ὧν
 ἀπαντῶν ποικίλην τινος ἡδονῆς ἐνεπιμπλημην.

ΕΤΑΙΡΟΣ

(Ὀλοῦν καὶ ταῦτα λεγοίς ἄν. ὦ Μένιππε, ἵνα
 μηδὲ καθ' ἐν ἀπολειπωμεθα τῆς ἱποδημίας, ἀλλ'
 εἰ τί σοι καὶ οδοῦ περιεργον ἱστορηται, καὶ ταῦτο
 εἰδῶμεν· ὥς ἔγωγε οὐκ ὀλίγα προσδοκῶ ἀκού-
 σεσθαι σχημάτων τε περὶ γῆς καὶ τῶν ἐπ' αὐτῆς
 ἀπαντῶν, οἷά σοι ἀνωθεν ἐπισκοποῦντι κατεφαί-
 νετο.

ΜΕΝΙΠΠΟΣ

Καὶ ὁρθῶς γε, ὦ ἑταῖρε, εἰκάζεις· διόπερ ὡς
 οἶόν τε ἀναβάς ἐκ τὴν σελήνην τῷ λογῷ συν-
 ἀποδήμει τε καὶ συνεπισκόπει τὴν ὅλην τῶν ἐπὶ
 12 γῆς διαθεσιν. καὶ πρῶτον γὰρ μοι πάνν μικρὰν
 δόκει τινὰ τὴν γῆν ὁραν, πολὺ λέγω τῆς σελήνης
 βραχυτέραν, ὥστε ἔγω ἀφ' ἧς κατακυψας ἐπὶ πολὺ
 ἤπορουν ποὶ εἴη τα τηλικαῦτα ὕρη καὶ ἡ τοσαύτη
 θύλαττε καὶ εἰ γε μὴ τὸν Ῥοδίων παλοσσυν
 ἰθεασυμένη καὶ τὸν ἐπὶ τῇ Φαργῇ πυργον, εὖ ἴσθι,
 παντελῶς ἄν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα
 ἐψηλάθοντα καὶ ὑπερανέστηκατα καὶ ὁ Ὀικεανός
 ἡρέμα πρὸς τὸν ἥλιον ὑποστίλβων διεσημαίνέ
 μοι γῆν εἶναι τὸ ὀρώμενον. ἐπεὶ δὲ ἔπαξ τὴν
 ὄψιν ἐς τὸ ἵτενέτ' ἀπηραιομένην, ἀπαρ ὁ τῶν

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the left wing, the vulture's. Flying up, therefore, and perching on the moon, I rested myself, looking down on the earth from on high and like Homer's Zeus,¹ now observing the land of the horse-loving Thracians, now the land of the Mysians, and presently, if I liked, Greece, Persia and India, and from all this I got my fill of kaleidoscopic pleasure.

PHIENON

Then do tell me about it, Menippus, so that I may not miss a single detail of the trip, but may even know whatever you may have found out incidentally. I assure you, I am looking forward to hearing a good deal about the shape of the earth and about everything upon it as it looked to you, viewing it all from above.

MENIPPUS

You are right in your assumption, my friend, so mount up to the moon in fancy as best you can and share my trip and my view of the whole scheme of things on earth. In the first place, imagine that the earth you see is very small, far less than the moon, I mean, so that when I suddenly peered down I was long uncertain where the big mountains and the great sea were, and if I had not spied the Colossus of Rhodes² and the lighthouse on Pharos, I vow I shouldn't have known the earth at all. But as it was, the fact that they were high and prominent and that the ocean glistened in the sun showed me that what I saw was the earth. But as soon as I had concentrated my gaze fixedly, the life of man

¹ *Iliad* 18, 4.

² The Colossus of Rhodes had been lying prostrate for several centuries at the time this dialogue was written. It stood upright for only 56 years (ca. 283-227 B.C.). Consequently the allusion is thought to come from Menippus.

THE WORKS OF LUCIAN

ἀνθρώπων βίος ἤδη καταφαίνεται, οὐ κατὰ ἔθνη
μονον καὶ πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ
πλεοντεῖ, οἱ πολεμοῦντες, οἱ γεωργοῦντες, οἱ
δικαζόμενοι, τὰ γυναῖκα τὰ θηρία, καὶ πάντ'
ὑπὸ τῶν σποσά τρέφει ζεῦδαροι ἄρουρα.

ΚΤΑΙΡΟΣ

Παρτελῶς ἀπίθαια φησὶ ταῦτα καὶ αὐτοῖς
ὑπενωστια· ἔτι γὰρ ἀρτ. κς. ὁ Μενίππας, τὴν γῆν
ἐζητεῖ ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ
συνεσταλμένην, καὶ εἰ γε μὴ ὁ κολοσσὸς ἐμῆνυσέ
σοι, ταχὺ ἂν ἄλλο τι φήθης ὅραν, πῶς νῦν
καθυπερ Λυγκεύς τις ἄφνω γενομένος ἅπαντα
διαγινώσκει τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ
θηρία, μικροῦ δεῖν τὰς τῶν ἐμπιδῶν νεοττίας,

ΜΕΝΙΠΠΟΣ

- 13 Ἐδ' γε¹ ὑπὲρμνησας ὁ γὰρ μάλιστα ἐχρῆν
εἰπεῖν, τοῦτο οὐκ οἶδ' ὅπως παρέλαπον· ἔπει γὰρ
αὐτὸς μὲν ἐγνωρίσα τὴν γῆν ἰδὼν, τὰ δ' ἄλλα οὐχ
οἶος τε ἦν καθορᾶν ὑπὸ τοῦ βαθύτος ἔτι τῆς ὕψους
μηκέτι ἐφισκουμένης, πάντ' μ' ἦναι τὸ χρῆμα καὶ
πολλὴν παρέιχε τὴν ὑπόριαν· κατηφει δέ ὄντι
μοι καὶ ὀλίγον δεῖν δεδακρυμένῳ ἐφίσταται κατ-
έπιω ὁ σοφὸς Ἑμπεδοκλῆς, ἀνθρακίας τις ἰδεῖν
καὶ σποδοῦ ἀνεπλευσας καὶ κατωπτημένος κάγω μὲν
ὡς εἶδον· εἰρησεται γὰρ—ὑπεταρμυχθῆν καὶ τινα
σεληναίων δαίμονα φηθῆν ὅραν· οὐ δέ, "Θαρρεῖ,"
φησιν, ὁ Μενίππας,

'οὔτις τοι θεός εἰμι, τί μ' ἀθανάτοισιν ἔισσεις·'

¹ γε Frisvold : με MSB.

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in its entirety disclosed itself to me, and not only the nations and cities but the people themselves as clear as could be the traders, the soldiers, the farmers, the litigants, the women, the animals and, in a word, all the life that the good green earth supports.¹

FRIEND

What you say is completely beyond belief and self-contradictory, for you told me just now that you had to look for the earth because it was diminished by the intervening distance, and that if the Colossus hadn't given you your bearings, perhaps you would have thought you were looking at something else. How is it, then, that you have suddenly turned into a Lynceus and can make out everything on earth—the men, the animals and very nearly the nests of the mosquitoes?

MENIPPUS

Thanks for reminding me, somehow or other I neglected to say what I certainly would have said. When I recognised the earth by sight, but was unable to distinguish anything else on account of the height, because my vision did not carry so far, the thing annoyed me excessively and put me in a great quandary. I was downcast and almost in tears when the philosopher Empedocles came and stood behind me, looking like a cinder, as he was covered with ashes and a, burned up. On catching sight of him I was a bit startled, to tell the truth, and thought I beheld a lunar spirit, but he said "Don't be alarmed, Menippus,

'No god art thou why liken me to them?'²

¹ A reminiscence of Homer, *cf.* *Il.* 2, 544, *Od.* 4, 229. 2, 237.

² *Od.* 16. 197.

ὁ φυσικὸς οὗτος εἰμι Ἐμπεδοκλῆς· ἐπεὶ γὰρ δε-
 τοὺς κρατῆρας ἐμαυτὸν φέρων ἐμβάλων, ὃ καπνὸν
 με ἀπο τῆς Αἰτνῆς ἀρπασας δεῦρο ἀνήγαγε, καὶ
 νῦν ἐν τῇ σελήνῃ κατοικῶ ἀεροβλατῶν τὰ πολλὰ
 καὶ σιτοῦμαι δρυσαν. ἤκω τοίνυν σε ἀπελεύσων
 τῆς παρουσίης ἡπορίαι· ἀντὶ γὰρ σε, οἶμαι, καὶ
 στρέφει τὸ μὴ σαφῶς τὰ ἐπὶ γῆς ὀράν." "Κῆ γε
 ἐποίησας," ἦν δ' ἔγω, "βέλτιστε Ἐμπεδοκλείε,
 κῶπειδαν ταχίστα καταπτῶμαι παλιν ἐν τὴν
 Ἑλλάδα, μεμνήσομαι σπειδεῖν τὰ σοι ἐπὶ τῆς
 καπνοδωκῆς κιν ταῖς νοσηταῖς πρὸς τὴν σελήνην
 τρεῖς ἑγχανῶν προσεύχισθαι." "Ἀλλὰ μὴ τὸν
 Ἐνδυμῶνα," ἦ δ' ὅς, "οὐχὶ τοῦ μισθοῦ χάριν
 ἀφίγμαι, πέπονθα δὲ τι τὴν ψυχὴν ἰδὼν σε
 λελυπημένον. ἀτὰρ οἶσθα δ τι δραςας ὀξυδερκῆς
 14 γνησιον," "Μὰ Δί," ἦν δ' ἔγω, "ἦν μὴ σὺ μοι
 τὴν ἀχλὺν πως ἀφέλγης ἀπὸ τῶν ὀμμάτων νῦν
 γὰρ δὴ λημᾶν οὐ μετρίως δοκῶ." "Καὶ μὴν οὐδέν
 σε," ἦ δ' ὅς, "ἐμοῦ δεήσει τὸ γὰρ ὀξυδερκεὶς αὐτὸς
 ἤδη γῆθεν ἤκεις ἔχων." "Τί οὖν τοῦτου ἐστίν οἷ
 γὰρ οἶδ'," ἔφη. "Οὐκ οἶσθα," ἦ δ' ὅς, "ἀετοῦ
 τὴν πτέρυγα τὴν δεξιὰν περιειμένος;" "Καὶ
 μαλα," ἦν δ' ἔγω, "τι δ' οὖν πτέρυγι καὶ ὀφθαλ-
 μῷ κοινόν ἐστίν," "Ὅτι," ἦ δ' ὅς, "παρὰ πολὺ
 τῶν ἄλλων ζῶων ἀετός ἐστιν ὀξυωπίστατος, ὥστε
 μοῖρας ἀντίον δεδωρκε τῷ ἡλίῳ, καὶ ταῦτα ἐστίν ὁ
 γνησιος καὶ βασιλεὺς ἀετός, ἦν ἀσκηρδαμυκτὶ
 πρὸς τὰς ἀκτῖνας βλέπῃ." "Φασὶ ταῦτα," ἦν δ'

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I am the natural philosopher Empedocles, at your service. You see, when I threw myself head first into the crater the smoke snatched me out of Aetna and brought me up here, and now I dwell in the moon, although I walk the air a great deal and I live on dew. Now I have come to get you out of your present quagmire, for it annoys and tortures you, I take it, that you cannot clearly see everything on earth. "Thank you very much, Empedocles," said I, "you are most kind, and as soon as I fly down to Greece again I will remember to pour you a drink offering in the chimney, and on the first of every month to open my mouth at the moon three times and make a prayer." "Great kindness," said he, "I will come here for pay." My heart was touched a bit when I saw you sorrowful. Do you know what to do in order to become sharp-sighted? "No," said I, "unless you are going to take the mist from my eyes somehow. At present my sight seems to be uncommonly blurred." "Why," said he, "you won't need my services at all, for you yourself have brought the power of sharp sight with you from the earth." "What is it then for I don't know?" I said. "Don't you know," said he, "that you are wearing the right wing of an eagle?" "Of course," said I, "but what is the connection between wings and eyes?" "I do," said he, "the eagle so far surpasses all the other creatures in strength of sight that he alone can look square at the sun, and the mark of the genuine royal eagle is that he can face the rays without winking an eye." "So they say," I

¹ In the chimney because the furnace and blackened appearance of the jet of the cigarette. I saw him in a private spot, now then too, the smoke gum up to the moon.

ἔγω, "καὶ μοι ἤδη μεταμίλει ὅτι δευρὸ ἰκπῶς
 οὐκ ἐπὶ τοῦ οφθαλμοῦ τοῦ περὶ ἐπιθέμην τοὺς ἔμους
 ἐξέλκω ὥς οὐκ ἔστιν ἡμῖν ἐλθῆναι καὶ οὐ πιπτεῖν
 βασιλικῶς ἐννοσπενασμένους ἀλλ' ὁμοῖα τοῖς κύνεσι
 ἐκείνῃ καὶ ἡποσπηρεύονται." "Καὶ μὴν πῦρα εἰμι,"
 ἢ ὅτι ἂν ἄντικα μάλ᾽ αὖτε τοῦ ἑτέρου οφθαλμοῦ ἔχειν
 βασιλεῖον ἦν γὰρ ἐθέλησθαι μικρὸν κινεσθῆναι
 ἐπισχῶν τοῦ γυμνοῦ τῆς πτερύγεθ βατέρῃ μορῇ
 πτερυξασθαι, κατὰ λόγον τῆς πτερύγεθ τοῦ ἑξίσθ
 οφθαλμοῦ οὐδενότις ἐστὶν τοῦ δὲ ἑτέρου οὐδεμία
 μηχανὴ μὴ οὐκ ἀμύλντορον δεδορκεται τῇ μορῇ
 ὅτι τῆς χειρὸς." "Ἰλεις," ἦν ἔ ἔγω, "εἰ καὶ
 οὐδεὶς μόνος ἀετῶδες βλέπει, οὐδὲν γὰρ δὲ
 ἑλκτον γένετο, ἐπεὶ καὶ τοὺς τέκτονες πολλαὶς
 ἑώρακεται μοι δοκῶ βατέρῃ τῶν οφθαλμῶν
 ἄμεινον πρὸς τοὺς κύνεας ἀπευθυνόντας τὰ
 ζῦλα."

- 16 Ταῦτα αἰτῶν ἔπειθον ὅρα τὰ ὑπο τοῦ Ἐμπεδο-
 κλείου παραγγελλόμενα οὐδὲ κατ' ὀλίγον νηπιῶς
 ἐκ πατρὸς ἥρεμα διελόντα, κατὰ δὲ ταχίστη
 ἐπτερυξάμεν, αντίᾳ φως με' ἑαμῶν περὶ
 ἐλαμψῇ καὶ τὰ τέλει λαμβάνοντα πάντα διεφαίνετο
 κατασπῆας γούν ἐκ τῆς γῆς ἑώρακον σαφῶς τὰς
 πόλεις, τοὺς ἀνθρώπους, τὰ γινόμενα, καὶ οὐ τὰ
 ἐν ὑπαίθερῃ μόνον ἀλλὰ καὶ ὅσα εἰκοι ἔπρατ-
 τον αὐμεται λαμβάνειν Ἱππολεμίων μὲν πυνόντα
 τῇ ἀδελφῇ, Λυσισμυγῇ δὲ τὸν υἱὸν ἐπιβουλεύοντα,
 τὸν Σαλνέσκον δὲ Ἀντιστοχῶν Στρατοκίῃ διακονοῦντα
 λαβῶν τῇ μητρονίᾳ, τοῦ δὲ ἑταίρου Ἀλεξανδρῶν
 ὑπὸ τῆς γυναικὸς ἀπειρουμένον καὶ Ἀντιστοχῶν

¹ φῶ. με δ' Μ II με φῶι γι γ. U, με φῶι ἀντα, ιε με γι η
 N, φῶι γι I

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replied, "and I am sorry now that when I came up here I did not take out my own eyes and put in those of the eagle. As things are, I have come in a half-finished condition and with an equipment which is not fully royal. In fact, I am like the bastard, dis-owned eaglets they tell about."¹ "Why," said he, "it is in your power this minute to have one eye royal, for if you choose to stand up a moment, hold the vulture's wing still, and flap only the other one, you will become sharp sighted in the right eye to match the wing, the other eye cannot possibly help being duller, as it is on the inferior side." "It will satisfy me," said I, "if only the right one has the sight of an eagle, it would do just as well, for I am sure I have often seen carpenters getting on better with only one eye when they were trimming off timbers to the straight-edge."

Thus said, I set about doing as Prometheus advised, while he receded little by little and gradually dissolved into smoke. No sooner had I flapped the wing than a great light broke upon me and all that was formerly invisible was revealed. Bending down toward earth, I clearly saw the cities, the people and all that they were doing, not only abroad but at home, when they thought they were unobserved. I saw Ptolemy lying with his sister, I yamachus son conspiring against his father Seucurus son Antiochus flirting surreptitiously with his stepmother, Alexander of Thessaly getting killed by his wife, Antigonus committing adultery with the wife of his son, and

¹ If an eaglet fails to stand the test, he was pushed out of the nest, cf. Aelian de Nat. Anim. 2, 28.

μοιχεύοντα τοῦ υἱοῦ τὴν γυναῖκα καὶ Ἀττάλῳ τὸν υἱὸν ἐγγέοντα τὸ φάρμακον, ἐτέρωθι δ' αὖ Ἀρσάκην φορεῖοντα τὸ γυναικίον καὶ τὸν εὐνοῦχον Ἀρβυάκην ὄλοντα τὸ ξίφος ἐπὶ τὸν Ἀρσάκην, Σπατίηντι δὲ ὁ Μῦθος ἐκ τοῦ συμποσίου πρὸς τῶν βορυφορούντων εἰλκετο ἐξω τοῦ ποδοῦ σκυφφ χρυσῇ τὴν ὀφρὺν κατηλοημένος. ὁμοια δὲ τοῦτοισι ἐν τε Ἀιβυη καὶ παρὰ Σκυθίαι καὶ Θραξί γινόμενα ἐν τοῖς βασιλείοις ἦν ὁρᾶν, μοιχεύοντας, φορεύοντας, ἐπιβουλεύοντας, ἀρπαζοντας, ἐπιερκεύοντας, δαδύοντας, ὑπὸ τῶν αἰκισιοτάτων προδιδόμενους.

- 16 Καὶ τὰ μὲν τῶν βασιλέων τοιαύτην παρέσχε μοι τὴν διατριβήν, τὰ δὲ τῶν ἰδιωτῶν πολυγλωσσώτερα καὶ γὰρ αὖ κεινόντες ἑωρων, Ἑρμόδωρον μὲν τὸν Ἐπικουρείου χιλιῶν ἑνεκαδραχμῶν ἐπιερκεύοντα, τὸν Στωικὸν δὲ Ἀγαθοκλέα περὶ μισθοῦ τῷ μαθητῇ δικάζομενον, Κλεινίαν δὲ τὸν ῥήτορα ἐκ τοῦ Ἀσκληπείου φιάλῃ ὑφαίρουμενον, τὸν δὲ Κυρκῶν Ἰεροφίλῳ ἐν τῷ χαμαιτυπείῳ καθενδόντα. τί γὰρ ἂν τοὺς ἄλλους λέγοιμι, τοὺς τοιχωρυχοῦντας, τοὺς δεκαζομένους,¹ τοὺς δακρύζοντας, τοὺς ἐπαιτούντας,² ὅλως γὰρ ποικίλη καὶ παντοδαπή τις ἦν ἡ ὕψα

ΕΤΑΙΡΟΣ

Καὶ μὲν καὶ ταῦτα, ᾧ Μένιππε, καλῶς εἶχε λέγειν, δοικε γὰρ οὐ τὴν τυχεύσαν τερπωλὴν σοὶ παρεσχῆσθαι

ΜΕΝΙΠΠΟΣ

Πάντα μὲν ἐξῆς διαλθεῖν, ᾧ φιλότις, ἀδύνατον,

¹ ὡς το Ρελίκω ἐν τῇ MSB

² δεκαζομένους Fr. (zacho) δεκαζομένους MSB.

³ ἐπαιτούντας Lohmeyer ἐπαιτούντας MSB.

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the son of Attalus pouring out the poison for him. In another quarter I saw Arsaces killing the woman, the eunuch Arbaces drawing his sword on Arsaces, and Spatanus the Mede in the hands of the guards, being dragged out of the dining-room by the leg after having had his head broken with a golden cup.¹ Similar things were to be seen going on in Libya and among the Thracians and Scythians in the palaces of kings—men committing adultery, murdering, conspiring, plundering, forswearing, fearing and falling victims to the treason of their closest kin.

Although the doings of the kings afforded me such rare amusement, those of the common people were far more ridiculous, for I could see them too—Hermodorus the Epicurean perjuring himself for a thousand drachmas, the Stoic Agathocles going to law with his disciple about a fee, the orator Clinias stealing a cup out of the Temple of Asclepius and the Cynic Herophilus asleep in the arctolæ. Why mention the rest of them—the burglars, the bribe-takers, the money-lenders, the beggars? In brief, it was a motley and manifold spectacle.

FRIEND

Really, you might as well tell about that too, Menippus, for it seems to have given you unusual pleasure.

MENIPPUS

To tell it all from first to last, my friend, would be

¹ These events, in so far as they are historical, are not synchronous. For some of them (Antigona, Attalus, and the Parthian incidents) Lucian is our only sponsor.

ὅπου γε καὶ ὁρᾶν αὐτὰ ἔργον ἦν· τὰ μίντοι κεφάλαια τῶν πραγμάτων τοιαῦτα ἐφαίνετο οἷά φησιν Ὀμηρος τὰ ἐπὶ τῆς Ἀσπίδος· οὐ μὲν γὰρ ἦσαν εἰλαπιναι καὶ γάμοι, ἑτέρωθι δὲ δικαστήρια καὶ ἐκκλησίαι, καθ' ἕτερον δὲ μέρος ἔθνε τι, ἐν γειτόνῳ δὲ πενθῶν ἄλλος ἐφαίνετο· καὶ ὅτε μὲν ἐς τὴν Ἰστικὴν ἀποβλέψαιμι, πολεμοῦντας ἄν ἑώρων τοὺς Ἰέτας· ὅτε δὲ μεταβαίην ἐπὶ τοῖς Σκυθαις, πλανωμένους ἐπὶ τῶν Ἀμαζῶν ἦν ἰδεῖν μικρὸν δὲ ἐγκλίνας¹ τὸν ὀφθαλμὸν ἐπὶ θάτερα τοὺς Αἰγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ὁ Φοῖνιξ² ἐνεπορεύετο καὶ ὁ Κίλιξ ἐληστευεν καὶ ὁ Λάκων ἐμαστιγοῦτο καὶ ὁ Ἀθηναῖος
 17 ἐδικάζετο. ἀπάντων δὲ³ τούτων ὑπὸ τῷ αὐτῷ γινομένων χρόνῳ ὥρα σοι ἤδη ἐπισσεῖν ὑποῖός τις ὁ κυκεῶν οὗτος ἐφαίνετο. ὥσπερ ἂν εἴ τις παραστησάμενος πολλοὺς χορευτάς, μᾶλλον δὲ πολλοὺς χοροὺς, ἔπειτα προστάξειε τῶν ῥδόντων ἐκάστῳ τὴν συνφῶδιαν ἀφέντα ἴδιον ῥδεῖν μέλος, φιλοτιμουμένου δὲ ἐκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν πλησίον ὑπερβαλίσθαι τῇ μεγαλοφωνίᾳ προθυμουμένου—ἄρα ἐνθυμῇ πρὸς Διὸς οἷα γένοιτ' ἂν ἡ φῶδῃ.

ΣΤΑΙΡΟΣ

Παντάπασιν, ὦ Μένικπτε, παγγέλοιος καὶ τεταραγμένη.

ΜΕΝΙΠΠΟΣ

Καὶ μὴν, ὦ ἑταῖρε, τοιοῦτοι πάντες εἰσιν οἱ ἐπὶ γῆς χορευταὶ καὶ τοιαύτης ἀναρμοστίας ὁ τῶν

¹ ἐγκλίνας Fritzschke ἐπικλίνας MSS.

² φοῖνιξ Fritzschke φοῖνιξ B MSS.

³ ἐκόντων δὲ Bekker : ἀπάντων MSS.

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impossible in such a case, where even to see it all was hard work. However, the principal features were like what Homer says was on the shield¹. In one place there were banquets and weddings, elsewhere there were sessions of court and assemblies, in a different direction a man was offering sacrifice, and close at hand another was mourning a death. Whenever I looked at the country of the Getae I saw them fighting, whenever I transferred my gaze to the Scythians, they could be seen roving about on their wagons, and when I turned my eyes aside slightly, I beheld the Egyptians working the land. The Phoenicians were on trading-ventures, the Cilicians were engaged in piracy, the Spartans were whipping themselves and the Athenians were attending court. As all these things were going on at the same time, you can imagine what a hodge-podge it looked. It is as if one should put on the stage a company of singers, or I should say a number of companies, and then should order each singer to abandon harmony and sing a tune of his own, with each one full of emulation and carrying his own tune and striving to outdo his neighbour in loudness of voice, what, in the name of Heaven, do you suppose the song would be like?

FRIZZO

Utterly ridiculous, Menippus, and all confused.

MENIPPUS

Well, my friend, such is the part that all earth's singers play, and such is the discord that makes

¹ *Iliad* 19, 478 ff.

ἀποβύσας βίαι συντίθενται, οὐ μόνον ἀπὸ τῶν
φθγγαμένων ἀλλὰ καὶ ἀποβαίνει τὰ σχήματα καὶ
τάματα πεινόμενος καὶ ταῖς τοῦ οὐδὲν ἐπιφανέ-
ντος, ἀλλὰ ἐν αὐτῶν βασιλείᾳ ὁ χορὸς ἀνέλκει
τῆς σάνης σουστὶ βίαι· καὶ λέγων τοῦτοισιν ἐν
ὁμοίᾳ φωνῇ ἡνὶ πεινόμενος σουστὶ τῆς συμπαγῆς
καὶ ἀπαιτῶν σουστὶ φῶς ἀπὸ τῶν ἀλλὰ ἐν
αὐτῇ γὰρ ποικίλῃ καὶ πολυταῖς τῇ θεωτῶν πάντο
μὲν γὰρ οὐκ οὐκ οὐκ ἦν τὰ γινόμενα

- 18 Μάλιστα δε ἐπ' ἐκείναις ἐπ' αὖτις μοι γέλασεν τοῖς
 πορὶ γὰρ ὅρασι ἐρίζουσι καὶ τοῖς μέγα φρονουμένοι
 ἐστὶ τῇ τοῦ Σικανωνίου πεδίων γεωργίᾳ ἡ Μαρα-
 θωσος ἔχειν τὰ παρὰ τῆς Θύμης ἡ Λαχάρης
 πλεονάζειν καὶ χίλια τῶν γοῶν ἑλλείπειν ὅλην
 ἕως τότε μοι ἐκείθεν ἐφαίνετο δεστυλῶς εἶσθαι τὸ
 μέγεθος τῆς γῆς. κατὰ λόγον οἶμαι, ἡ Ἀττικὴ
 πολλοστῆμοριον ἦν ὥστε ἐκείνου ἐφ' ὅσον
 τοῖς πλεονάζειν ταύτῃ μέγα φρονεῖν κατελεγκτόν
 σχεδὸν γὰρ οὐ πολλοπλεονοτάτος αὐτῶν μοι τῶν
 Ἑκταυριῶν ἀπορῶν εἶσθαι μοι γεωργίᾳ ὥστ'
 βλεψάμενος δὲ δὴ καὶ ἐκ τῆς Παιονικῆς, εἶτα
 τῆς Κυνεϊρίας· γῆν ἰδὼν ἐσπικνῆσθαι πορὶ δευ-
 χωρίων καὶ εἶδεν Αἰγυπτίῳ φασὶν πλατυτέρῳ
 τούτων ἐπείσοι Ἀργείων καὶ Ἀστυδαίμονας
 μοι ἄμφοτε καὶ μὴ εἴ τινα ἰδοίμην ἐπὶ χρυσῷ
 μέγα φρονεῖντα, ὅτι δεστυλῶς τοῖς εἶχεν οὕτως
 καὶ φιλῶς τέτταρες, πανν καὶ ἐπὶ τούτῳ δὲ
 ὄφελον· τοὺς γὰρ Παιονίαν ὅλον αὐτοῖς μεταλλῶν
 ποταμίων ἦν τοῖς μέγεθος

STAMP

- 19 'Ο παλαιός Μένους της ανατολικής Θέας.

* European Patent Office, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 267

ICAROMENIPPUS, OR THE SEYMAN

up the life of men. Not only do they sing different tunes, but they are unlike in costume and move at cross purposes in the dances and agree in nothing until the manager drives each of them off the stage, saying that he has no further use for him. After that, however, they are all quiet alike no longer singing that unorthodox melody of the re. But there in the playhouse itself is a sort of variety and shifting spectacles, everything that took place was truly laughable.

I was especially inclined to laugh at the people who quarreled about boundary lines and at those who plumed themselves on working the plain of Siron or possessing the district of Oenoe in Marathon or owning a thousand acres in Acharnae. As a matter of fact, since the whole of Greece as it looked to me then from on high was no bigger than four fingers on that scale surely Attica was infinitesimal. I thought, therefore how little there was for our friends the rich to be proud of for it seemed to me that the widest acre of them all had not a single Epicurean atom under cultivation. And when I looked toward the Peloponnese and caught sight of Cynuria, I noted what a tiny region, no bigger in any way than an Egyptian bean, had caused so many Argives and Spartans to fall in a single day! Again, if I saw any man pluming himself on gold because he had eight rings and four cups, I laughed heartily at him too, for the whole of Pangaea, mines and all, was the size of a grain of millet.

FINIS

You lucky Menippus, what a surprising spectacle!

¹ Compare the atom of the Chorus.

THE WORKS OF LUCIAN

αἱ δὲ δὴ πόλεις πρὸς Διὶ καὶ οἱ ἄνδρες αὐτοὶ
πηλίστοι διεφαινοντο ἀνωθεν¹

ΜΕΝΙΠΠΕΙΣ

Οἶμά σε πολλὰ κτεῖ ἤδη μυρμηκῶν ἰσχυρὰν
ἰσχυρὰν, τοῖς μὲν εἰλουμένοις περὶ τὸ στομα
τοῦ φύλακος κινῶν τῶ μέσῳ πολιτευομένους² ἔκκειν
δ' ἐξουσίας ἱστοροῦν δὲ ἱστοροῦνται αἰθίς εἰς τὴν
πόλιν καὶ ἡ μὲν τίς τὴν κέκρον ἐκφέρει, ἡ δὲ
κρυπταὶ ποθὲν ἡ κινίμου ληπτοὶ ἡ πυροῦ ἡμιτομον
θεὶ φέρων. αἱ οὖν δὲ εἶναι παρ' αὐτοῖς κατὰ λόγον
τοῦ μυρμηκῶν βίον καὶ οἰκοδύμου τινας καὶ
ὀνηματωτοῦ καὶ πρυτανεῖ καὶ μουσικοῦ καὶ
φιλοσοφοῦ πλὴν αἷ γε πόλεις αὐτοῖς ἀνδράσι
ταῖς μυρμηκίαις μάλιστα ἐφύεσαν. αἱ δὲ σοὶ
μικρὰν δοκεῖ τὸ παρυδαίγμα, τὸ ἀνθρώπων
εἰκασαὶ τῇ μυρμηκῶν πολιτείᾳ, τοὺς παλαιούς
μύθους ἐπισσεύσαι τῶν θητοαλῶν εὐρήσεις γὰρ
τοὺς Μυρμιδονας, τὸ μαχιμωτάτου φύλον, ἐκ
μυρμηκῶν ἄνδρας γεγονότας

Ἐπειδὴ δ' οὐκ ὄντα ἱκανῶς ἰσχυρὰ καὶ
κατεργεμένα μοι, διασεισας ἱμάντων ἀντιτάμην

δωμάτ' ἐκ αἰγιοχοῖο Διὶ κατὰ δαιμόνας ἄλλους

30 οὔτω σταδίῳ ἀνελήλυθε καὶ ἡ Σιληνὴ γυναι
κειαν φωνὴν προσημνη, "Μένιππε" φησί, "οὕτως
ὄναμο, διακονησά μοι τι πρὸς τὸν Δία."
"Λέγοις ἄν" ἦν δ' ἔγω "βαρὶ γὰρ οὐδέν, ἦς
μη τι φέραις δέη." "Προσβείαν," ἔφη, "τινὸς
ἐν χαλκῷ καὶ δέησις ὁπωστέα³ παρ' ἑμοῦ τῷ

¹ ἑσθὲν οὐδὲν. ἑσθὲν ΝΗΝ

² καὶ τὸ ἐν τῷ καλῶς ἐκτεταμένῳ καὶ τῷ ὅτι γὰρ τοὺς αἰσ
θητοῖς αὐτὸν Α Μ Η καὶ Γ ὁμοῖον ὡς ἑσθὲν ΜΗΝ

³ ὁπωστέα καὶ αὐτὸς ἐκτεταμένῳ, ὁπωστέα ΝΗΝ

ICAROMENIPPUS, OR THE SKY-MAN

But the cities and the men—for Heaven's sake, how did they look from on high?

MENIPPUS

I suppose you have often seen a swarm of ants, in which some are huddling together about the mouth of the hole and transacting affairs of state in public, some are going out and others are coming back again to the city; one is carrying out the dung, and another has caught up the skin of a bean or half a grain of wheat somewhere and is running off with it, and no doubt there are among them, in due proportion to the habits of ants, bunders, politicians, aldermen, musicians, and philosophers. But however that may be, the cities with their population resembled nothing so much as ant-hills. If you think it is hehtling to compare men with the institutions of ants, look up the ancient fables of the Thebanians and you will find that the Myrmadons, the most warlike of races, turned from ants into men.

Well, when I had looked and heagled at everything to my heart's content, I shook myself and flew upward,

"Unto the palace of Zeus, to the home of the other immortals."¹

Before I had gone a furlong upward the moon spoke with a voice like a woman's and said: "Menippus, I'll thank you kindly to do me a service with Zeus." "Tell me what it is," said I, "it will be no trouble at all, unless you want me to carry something." "Take a simple message and a request from me to

¹ *Iliad* 1, 222.

Δι' ἀπειρησά γάρ ἤδη, Μένειται πολλά και
 δοιὰ παρὰ τῶν φιλοσοφῶν ἀκουεῖσα, οἷ αὐτῶν
 ἔτερον ἐστὶν ἔργον ἢ ταμὰ πολυπραγμονεῖν.
 τίς εἰμι και πλησι, και δι' ἥτις αἰτίας
 διχοτομοὶ ἢ ἀμφικριτοὶ γίγτομαι. και οἱ μὲν
 κατοικεῖσθαι μὲ φασιν, οἱ δὲ κατοπτροῦ θέτης
 ἐπιχειρεῖσθαι τῇ θαλάττῃ οἱ δὲ ὅτι ἂν ἕκαστος
 ἐπισημῇ ταυτὲ μοι προσωπτοῦσι τὰ τελευτήσια
 δι' και τὸ φῶς αὐτὸ πλεοναῖον τε και νοθὸν
 εἶναι μοι φασιν ἀνωθῶ ἤκειν παρὰ τοῦ Ἥλιου.
 και οὐ παύονται και πρὸς τούτων με ἀδελφῶν
 ἔσται συγκρούσαι και στασιασαι προκαλοῦμενοι
 οἱ γὰρ ἵκανα ἦν αἰτοῖς ἡ περὶ αὐτοῦ εἰρηασε τοῦ
 Ἥλιου λίθον αὐτὸν εἶναι και μύθεον διωκυροῦ

- 21 "Καίτοι ποσὸν ἐγὼ συνετιστάμαι οὐταῖς ἡ πρὸς
 τούτοις τῶν νυκτῶν ἀσυχρὰ και κατόπτυστα οἱ
 μεθ' ἡμέρας σκυθῶνται και ἀνδρωλεῖς τὸ βλέμμα
 και τὸ σχῆμα σέμναι και ὑπὸ τῶν ἰδωτῶν
 ἀποβλεπομένοις, αὐτῶν μὲν ταῖτα ὁρῶσα ὁμοῖ
 σιωπῇ οὐ γὰρ ἄγουμαι ὥστε οἱ ἀποκαλύψαι
 και διαφωτίσαι ταῖς νυκτερινῶν ἐκείνης διατριβῇ
 και τὸν ὑπὸ ἡ σκότης εἰσαυτὸν βίον, ἄλλο κἄν
 τισι ἰδῶ αὐτῶν μοιχευοῖτα ἢ αἰεττοῖτα ἢ ἄλλο
 τι τολμῶντα νυκτερινωτάτοισι, εἶθις ἐπισπασα-
 μεν τὸ κεφὸς ἐνκαλιψάμεν, ἵνα μὴ δείξω ταῖς
 πολλῶν γιγόντας ἀνέρας βαθεῖ πωγῶν και
 ἀρετῇ ἐκασχέμοιοιτοῖται οἱ δὲ οὐδὲν ἡ καὶ διὰ
 σπασίττοκας με τῇ λογῇ και πνεῦμα τρυφῶν
 ὑβρίζοντες ὥστε τῇ τῇ νυκτὶ πολλὰ καὶ εἶδον
 λουσαμῶν μετακίεσαι ὅτι πικρῶτατων, ὡ' αὐτῶν
 τῇ περιεργῇ ἂν γλῶτταν διεφυγον

¹ καὶ ὡς ποσὸν συνετιστάμαι οὐταῖς καὶ πρὸς

ICAROMENIPPUS, OR THE SKY-MAN

Zena. I am tired at last, Menippus, of bearing quantities of dreadful abuse from the philosophers, who have nothing else to do but to bother about me, what I am, how big I am, and why I become semi-circular or crescent shaped. Some of them say I am inhabited, others that I hang over the sea like a mirror, and others ascribe to me—oh, anything that each man's fancy prompts. Lately they even say that my very light is stolen and illegitimate, coming from the sun up above, and they never weary of wanting to entangle and entomb me with him, although he is my brother, for they were not satisfied with saying that I had himself was a stone, and a glowing mass of molten metal.

"But am I not aware of all the shameful, abominable deeds they do at night, they who by day are dour visaged, resolute of eye, majestic of mien and the crumore of the general public? Yet although I see all this, I keep quiet about it, for I do not think it decent to expose and illumine those nocturnal pastimes of theirs and their life behind the scenes. On the contrary, if I see one of them committing adultery or thieving or making bold to do anything else that best befits the night, I draw my garment of cloud together and veil my face at once, in order that I may not let the common people see old men bringing discredit on their long beards and on virtue. But they for their part never desist from picking me to pieces in talk and insulting me in every way, so that I vow by Night, I have often thought of moving as far away as possible to a place where I might escape their meddling tongues.

"Μέμνησο οὖν ταῦτα τοῖς ἀπογγεῖλαι τῇ Δεῇ καὶ προσθῆναι ὅτι μὴ δυνατὸν ἔστι μοι κατὰ χωρὰν μένειν, ἢ μὴ τοὺς φυσικοὺς ἐκείνους ἐπιτριψῇ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στοὰν κατασκαψῇ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ πῦρ τὰς ἐν ταῖς περιπάτοις διατριβὰς εἴται γὰρ ὅς κ' ἔρηκτο ὑγιγυμνὸς καὶ τεινσαιμην' ὀσημέραι παρ' αὐτῶν γεωμετρούμενη."

22 "Ἔσται ταῦτα," ἦν ὁ ὄγῳ, καὶ ἄμα πρὸς τὰ ἄνακτοι ἐταίρου τὴν ἐπὶ τοῦ οὐρανοῦ.

ἔθθα μὲν οὕτε βοῶν οὐτ' ἀνδρῶν φαίνετο ἔργα·

μετ' ὀλίγον γάρ καὶ ἡ σελήνη βραχυῖά μοι καθέω-
ρατο καὶ τῆς γῆς ἤδη ὑπεκρυπτοῦ

Λαβὼν δὲ τοῦ ἡλίου ἐν δεξιῇ διὰ τῶν ἀστέρων ποταμέοις τριταίοις ἐπλησίωσα τῇ οὐρανῷ, καὶ τὸ μὲν πρῶτον εἶδον μοι οἷς εἶχον εἶθις εἶσθαι παρισταί· ῥάδιον γάρ φημι βυλαθεῖν ὅτι ἐξ ἡμιστίας ὅς ἄστροι, τοῦ δὲ ἄστρου ἡπισταμένη ἐπὶ πάλαιον συνήθη τῇ Δεῇ ὅστερος δὲ ἐλογισαμένη οἷς ταχίστα καταφωράσκει με γυνὴ τῆς ἑτέρας πτέρυγα περικυμένην. ἄριστον γοῦν κρινεῖ το μὴ παρακινδυνεύειν ἔκαστον προσελθόν τῆς θύρας· ὑπακούσαι δὲ ὁ Ἑρμῆς καὶ τοῦτομα ἐκτυθεμένης ἀπῆλθε κατὰ σπουδῆς φρασσὼν τῇ Δεῇ, καὶ μετ' ὀλίγον εἰσεκλήθηεν παρὺ δάδωκε καὶ τρέμων, καταλαμβάνων το πᾶντα ἄμα συγκραθῇ μενοῦν οὐδὲ αὐτὸς ἀφραγίδας ὑπεγυρᾷ γὰρ ἡσυχῇ το παραδόξον μου τῆς ἐπιδημίας, καὶ ὅσον οὐκ ὀκνῶ πάντας ἀνθρώπους ἀφίξασθαι προσεδόκων

23 τὸν αὐτοῦ τροπὸν ἐνταρυμμένους ὁ δὲ /ινε μάλᾳ

¹ καὶ ταπεινὸν παρὰ τὸν αἶ γ καὶ αἰσθητὸν.

ICAROMENIPPUS, OR THE SKY MAN

"So be sure to report all this to Zeus and to add, too, that I cannot remain in my place unless he destroys the natural philosophers, muzzles the logicians, razes the Porch, burns down the Academy, and stops the lectures in the Walks, for only then can I get a rest and cease to be surveyed by them every day."

"Very well," said I, and therewith I pressed on upwards along the road to Heaven,

"Whence there was naught to be seen of the labours of men or of oxen,"¹

for in a little while even the moon seemed small to me, and the earth had at last disappeared from my view.

Taking the sun on my right and flying past the stars, on the third day out I drew near to Heaven. At first I made up my mind to go straight on without more ado, for I thought I should easily escape observation, as I was half eagle and I knew that the eagle was on intimate terms with Zeus from of old, but afterwards I concluded that they would very soon find me out because the other wing that I wore was a vulture's. Thinking it best, anyhow, not to take any unnecessary chances, I went up and knocked at the door. Hermes answered my knock, inquired my name, and went off in haste to tell Zeus. In a little while I was admitted in great fear and trembling, and found them all sitting together, not without apprehension themselves, for my visit, being so unprecedented, had put them in a quiet flutter, and they almost expected the whole human race to arrive at any moment, provided with wings like mine. Zeus, however, looked at me with a

¹ Od. 10, 96.

φοβερώς, ἄριμν τε καὶ τιτανώδες εἰς ἑμέ ὑπιδών,
φῆσι.¹

"Τίς ποθὲν εἰς ἀνδρῶν, πύθε τοι πολὺς ἢ δὲ
τοκίης,"

Ἔγωγε δὲ ὡς τοῦτ' ἤκουσα μικροῦ μὲν ἐξέθανον
ὑπὸ τοῦ θεοῦ, εἰστήκειν δὲ ὁμοῦ μηχανῇ καὶ
ὑπὸ τῆς μεγαλοφρονίας ἐμβροοντημάτων χυμῶν
ὃ ἑαυτοῦ ἀναλαβὼν ὅπαντα διηγοίμην σαφῶς
ἐκείθι ἀρξάμενος ὡς ἐκθυμῶμαι τὰ μετῴρα
ἐκμαθεῖν, ὡς ἐλθοίμι παρὰ τοις φιλοσοφοῖσι, ὡς
ταρατὰ λεγόντων ἀκυνῶμαι ὡς ἀπαγορεύομαι
διασωμαίεσθαι ὑπὸ τῶν λόγων εἴτα ἐξηγῶ
ἐκνοίας καὶ τὰ πτερὰ καὶ τὰ ἄλλα πάντα μῆχρι
πρὸς τὸν οὐρανὸν ἐπὶ πᾶσι δὲ προσεῖθηκα τὰ
ὑπὸ τῆς Σελήνης ἐπεσταλμένα, μειδίσας δ'
οὖν ὁ Ζεὺς καὶ μερῶν ἔπαυσε τῶν ὄφρων "Τί
δὲ λόγους" φησὶν, "Ἦτον περὶ καὶ ἰφ' αὐτοῦ,
ἔσου καὶ Μινικπὸς ἐτολμήσῃ εἰς τὸν οὐρανὸν
ἀνελθεῖν ἀλλὰ νῦν μὲν ἐπὶ ξενίᾳ² σε καλούμεν,
εὐρίων δέ," ἔφη, "περὶ ὧν ἦσαι χρηματίζαντες
ἀποκτιμύμεθα" καὶ ἄμα ἐξαναστὰς ἐκυδιζὼν ἐκ
τῶ ἐκκλωστᾶτος τοῦ οὐρανοῦ καιροὶ γὰρ ἦν
ἐπὶ τῶν εἰχῶν καθίζεσθαι

- 24 Μεταξὺν τε προῖον ἀνταρῶν με περὶ τῶν ἐν
τῇ γῇ πραγμάτων, τὰ πρῶτα μὲν ἄκουα, πῶσον
νῦν ὁ πύρος ἐστιν ὥσιος ἐπὶ τῇ Ἑλλάδι, καὶ
εἰ σφοδρὰ νυμῶν ὁ πύρσι χειμῶν καθίκετο, καὶ
εἰ τὰ λυχνὰ δαίται πλείονος ἐπεμβήμας μετὰ

¹ Pseudo-Plutarch A M H see translation, Fritzsche inserts
ἀρμησάμενος after φοβερώς Harp. S. nurbrodt, and others
omit φοβερός but note μεγαλοφρονίας λαίω ² see MSB

ICAROMENIPPLS, OR THE SKY-MAN

ferce, Titanic stare and said in a very terrible voice :

" What is your name, sir, whence do you come, and where is your city and hearth-stone ? ' 1

When I heard this, I nearly dropped dead of fright, but stood my ground all the same, though my jaw was hanging and I was thunderstruck by the loudness of his voice. But in time I pulled myself together and told him the whole story clearly, starting at the very beginning how I wanted to learn about the heavenly bodies, how I went to the philosophers, how I heard them contradicting each other, how I got tired of being pulled this way and that by their arguments, and then about my idea and the wings and all the rest of it till my arrival in Heaven, and at the end I added the message of the moon. Smiling and unbending a little Zeus remarked " What can one say to Otus and Epialtes when even a Menippus has the hardihood to come up to Heaven ? However, we invite you to be our guest for to-day, and to-morrow after we have taken action on the matters about which you have come, we shall send you away." With that he arose and walked toward the best place in Heaven for hearing, as it was time to sit and listen to the prayers.

As he walked along he asked me about things on earth, first the usual questions, how much wheat now costs in Greece, whether the last winter hit us hard and whether the crops needed more rain. Then he

¹ The line occurs frequently in the *Orphic*, e. g. 1, 170.

δὲ ἡρώτα εἴ τις εἴτι λείπεται τῶν ἀπὸ Φειδίου
καὶ δι' ἣν αἰτίαν ἐλλειποῖεν Ἀθηναῖοι τὰ Διαισια
τοσούτων ἐτών, καὶ εἰ τὸ Ὀλυμπιεῖον¹ αὐτῷ²
ἐπιτελέσαι διανοοῦνται, καὶ εἰ συνεληφθῆσαν οἱ
τὸν ἐν Δωδωνῇ κῶν σεσυληκότες

Ἐπεὶ δὲ περὶ τούτων ἀπεκρινιμην, " Ἐλπέ μοι,
Μένικπε," ἔφη, " περὶ δὲ ἐμοῦ οἱ ἄνθρωποι τίνα
γνωμὴν ἔχουσι," " Τίνα," ἔφη, " δεσποτα, ἡ
τὴν εἰσεβεστιάτην, βασιλέα σε πόντων εἶναι
θεῶν," " Παιζαὶς ἔχων," ἔφη, " τὸ δὲ φιλόκαινον
αὐτῶν ἀκριβῶς οἶδα, κἂν μὴ λέγῃς ἦν γάρ ποτε
χρόνος, ὅτε καὶ μαντις ἰδοῦναι αὐτοῖς καὶ ἰατροῦς
καὶ πάντα ὁλως ἦν ἐγώ,

μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί

καὶ ἡ Δωδώνη τότε καὶ ἡ Πῖσα λαμπραὶ καὶ
περίβλεπτοι πᾶσι ἦσαν, ὑπὸ δὲ τοῦ καπναῦ
τῶν θυσιῶν οὐδὲ ἀναβλεπεῖν μοι δυνατόν· ἐξ οὗ
δὲ ἐν Δελφοῖς μὲν Ἀπόλλων τὸ μαντεῖον κατε-
στήσατο, ἐν Περγᾶμ δὲ τὸ ἰατρεῖον ὁ Ἀσκλη-
πίας καὶ τὸ Βενδιδεῖον ἐγένετο ἐν Ἑρμῇ καὶ τὸ
Ἀνουβιδεῖον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτέμισιον
ἐν Ἐφέσῳ, ἐπὶ ταῦτα μὲν ἅπαντες θέουσι καὶ
πανηγύρεις ἀνιγούσι καὶ ἱκατυμβας παριστάσι
καὶ χρυσᾶς πλίνθους ἀνατιθεασιν³ ἐμὰ δὲ παρη-
βηκοτα ἱκανῶς τετιμηκεναι νομίζουσιν, ἃν διὰ

¹ Ὀλυμπιεῖον Cobet. Ὀλύμπιεος, Ὀλύμπιον MSS.

² αὐτῷ Hesych. αὐτῶν MSS.

³ καὶ χρυσᾶς πλίνθους ἀνατιθεασιν: παρὰ τὴν αἰ. ἢ τοὶ αἰσ-
κῆται.

ICAROMENIPPUS, OR THE SKY MAN

inquired whether any of the descendants of Phidias were still left, why the Athenians had omitted the Diasia for so many years, whether they had any idea of finishing the *Odyssæ* on for him and whether the men who robbed his temple in Dodona had been arrested.¹

When I had answered these questions, he said, "Tell me, Menippus, what opinion do men hold about me?" "What opinion should they hold, sir," said I, "except the highest possible one, that you are king of all the gods?" "You are full of your joke," said he, "but I am thoroughly acquainted with their craze for novelty even without your telling me. There was once a time when they looked upon me as a prophet and a healer, and I was all in all,

'Yea, full of Zeus were all the streets
And all the marts of men.

At that time Dodona and Pisa were rich and highly regarded by all, and I could not even see for the smoke of the sacrifices. But since Apollo founded his oracle at Delphi and Asclepius his hospital in Pergamos and the temple of Bendis arose in Thrace and the temple of Anubis in Egypt and the temple of Artemis in Ephesus, these are the places where they all run and celebrate feast-days and bring hecatombs and offer up ingots of gold, while I, they think, being past my prime, am sufficiently honoured

¹ The temple of Olympian Zeus at Athens was completed by Hæcæus a generation before these lines were written, and, if we may trust a casual reference to the Diasia in *Plutarch de tranquillitate animi* that festival had been resumed to it in some form or other. Here again Lucian seems to be following Menippus.

πάντε δ' αὖτε ἐτῶν θύσωσιν ἐν Ὀλύμπῳ. τοιγαροῦν
 ψυχροτέρους ἂν μου τοὺς βωμοὺς ἴδοις τῶν Πλάτωνος
 νομῶν ἢ τῶν Χρυσίππου συλλογισμῶν."

- 25 Τοιαῖθ' ἄμα διεξίοντες ἰφικνούμεθα ἐς τὸ χυ-
 ρίον ἐνθα εἶδει αὐτὸν καθεζυμένον διακούσαι τῶν
 εὐχῶν. θυρίδες δὲ ἦσαν ἐξῆς τοῖς στομοῖς τῶν
 φρεάτων τοικυαίαι πύματα ἔχουσαι, καὶ παρ' ἐκεί-
 στη θρύψης ἔκειτο χρυσοῖς. καρίσας οὖν ἑαυτὰν
 ἐπὶ τῆς πρώτης ὁ Ζεὺς καὶ ἰφελων τὸ πῶμα
 παρεῖχε τοῖς εὐχομένοις ἑαυτὸν· εὐχοντο δὲ παν-
 ταχόθεν τῆς γῆς διαφορὰ καὶ ποικίλα. συμπαρακύ-
 ψας γάρ καὶ αὐτὸς ἐπήκουον ἄμα τῶν εὐχῶν.
 ἦσαν δὲ τοιαῖδε, "ὦ Ζεῦ, βασιλεῦσαί μοι
 γένοιτο." "ὦ Ζεῦ, τὰ κρομμυὰ μοι φῦναι καὶ τὰ
 σκοροδά." "ὦ θεοί, τὸν πατέρα μοι ταχέως ἀπο-
 θανῆν." ὁ δέ τις ἂν ἔφη, "Εἴθε κληρονομήσαιμι
 τῆς γυναικος," "Εἴθε λαθοίμι ἐπιβουλευσας τῷ
 ἀδελφῷ." "Γένοιτό μοι νικῆσαι τὴν διαπν." "Δὲ
 στεφθῆναι τὰ Ὀλύμπια." τῶν πλεοντῶν δὲ ὁ μὲν
 βορεῖαν εὐχετο ἐπιπνεῦσαι, ὁ δὲ νότον, ὁ δὲ γιωρ-
 γος ἦται νετον ὁ δὲ γναφεὺς ἥλιον.

Ἐπακουων δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἑκάστην
 ἀκριβῶς ἐξετάζων οὐ πάντα ὑπὸ σcheinτο,

ἀλλ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνέκτισσε·
 τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσέειπε ἄνω διὰ
 τοῦ στομοῦ καὶ ἐπὶ τὰ δεξιὰ κατετιθεὶ φέρων,
 τὰς δὲ ἀνοσιούς ἀπρικοὺς αἰθεὶς ἀπέπεμπεν ἀπο-

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if they sacrifice to me once every four whole years at Olympia. Consequently you can see for yourself that my altars are more frugal than the Laws of Plato or the superstitions of Chrysippus."

Pursuing such topics, we came to the place where he had to sit and hear the prayers. There was a row of openings like mouths of wells, with covers on them, and beside each stood a golden throne. Sitting down by the first one, Zeus took off the cover and gave his attention to the people who were praying. The prayers came from all parts of the world and were of all sorts and kinds, for I myself bent over the orifice and listened to them along with him. They went like this, "O Zeus, may I succeed in becoming king." "O Zeus make my omens and my garb grow." "O ye gods let my father die quietly", and now and then one or another would say "O that I may inherit my wife's property." "O that I may be undetected in my plot against my brother." "May I succeed in winning my suit." "Let me win the wreath at the Olympic games." Among seafaring men, one was praying for the north wind to blow, another for the south wind, and the farmers were praying for rain while the washermen were praying for sunshine.

Zeus listened and weighed each prayer carefully, but did not promise everything.

"This by the Father was granted and that was denied them."¹

You see, he let the just prayers come up through the orifice and then took them and flung them away at his right, but he sent the impious ones back un-

¹ *Iliad* 16, 200.

φυσῶν γάτοι, ἴσα μὲν πλεῖστον γίνονται τοῦ οὐρανοῦ ἐπὶ μιας δὲ τινος εὐχῆς καὶ ὑπορούντα αὐτοὺν ὀψέοσι μὴν· δύο γὰρ ἡδυνώσιν τινά τινα εἶχε μένων καὶ τὰς ἴσας θυσίας ὑπὸ σφραγίδων οὐκ εἶχεν ὁποῖον μὴ πολλοὺς ἐπιπύσεις αὐτῶν ὥστε ἢ τὸ Ἀκαδημαῖον ἐκεῖθεν ἐκπορεύεσθαι καὶ οὐδὲν τι ὑποφίνασθαι δυνατόν ἦν, ἀλλ' ὥσπερ οὗτος Πυρρῶν ἐπαίχον ἐτι καὶ διδάσκοντο.

- 20 Ἐπεὶ δὲ κατὰ τὴν χρῆσιν ταῖς εἰρηαῖς ἐπὶ τὸν ἐξῆς μεταβάς θύοντες καὶ τὴν δεξιτερὰν θυρῖδα κατακύντες τοῖς ὕμνοις ἐσγύλαζον καὶ τοῖς ὁμνέουσι χρηματίζοντες δὲ καὶ τοῖς τοῖς καὶ τὸν ἑκτιστον ἔρπονδον ἐπιτρίψαντες μετακαθίζοντες ἐπὶ τοῦ ἐξῆς θύοντες ἐλπίδοι καὶ φημαὶ καὶ οἰωνοὺς προσέφων' εἴτ' ἐκείθεν ἐπὶ τὴν τῶν θυσιῶν θυρῖδα μετῆλθον, οἱ δὲ ἦν ὁ κατὰ τὴν ἀντικαταστάσιν τῆς Διὸς τοῦ θυνοῦτος ἐκαστοῦ τοῦτομα ὑποστάς δὲ τούτων προστάτης τοῖς ἀνέμοις καὶ ταῖς ὥραις ἡ δὲ πρὸς αὐτοὺς "Τήμερον παρὰ Σειθῶν ὕμνω, παρὰ Λιβύων ἀστράπτω, παρ' Ἑλλήσιν ἰστέω σὺ δὲ ὁ Βορέας πνέουσι ἐν Ἀνδρῶν, σὺ δὲ ὁ Νότος ἡσυχίαν ἄγε, ὁ δὲ Ζεφυρός τοῦ Ἀδριατικοῦ ἰστέω, καὶ τῆς χαλιζῆς ὅσων μετ' ἡμῶν χίλιαι διασκεδασθῆναι ὑπὲρ Κρητῶν καὶ Λαυδοποιῶν."

- 21 Ἀπαντῶν δὲ ἤδη σχετὸν αὐτῷ ἐμφανέων ἀπαιμάτων ἐκ τοῦ σιμπεσόντος λέγοντες γὰρ ἤδη καὶ ῥοὴν ἦν καὶ μετ' ὅσον παραλαβὴν ἐπέσπιντο παρὰ τὸν Πάνα καὶ τοὺς ἑορταζόμενους καὶ τὸν Ἄστιν καὶ τὸν Σαβύζιον, τοὺς μετακοντοὺς τούτους καὶ ἀμφιβαλόντες θοοὺς καὶ ἄρτον τοῦ Δημητῆρος παρτίχης καὶ ὁ Διονύσος αἶνον καὶ ὁ Ἑρακλῆς

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granted, blowing them downward so that they might not even come near Heaven. In the case of one petition I observed that he was really in a dilemma when two men made contrary prayers and promised equal sacrifices, he didn't know which one of them to give assent to, so that he was in the same plight as the Academicians and could not make any affirmation at all, but suspended judgement for a while and thought it over, like Pyrrho.

When he had given sufficient consideration to the prayers, he moved to the next throne and the second opening, leaned down and devoted himself to covenants and people making oaths. After considering these and annihilating Hieroclorus the Epicurean, he changed his seat to the next throne to give his attention to omens derived from sounds and sayings and the flight of birds. Then he moved from there to the sacrifice opening, through which the smoke came up and told Zeus the name of each man who was sacrificing. On leaving the openings, he gave orders to the winds and the weather, telling them what to do. "Let there be rain to-day in Scythia, lightning in Libya, snow in Greece. North Wind, blow in Lydia. South Wind, take a day off. Let the West Wind raise a storm on the Adriatic, and let about a thousand bushels of grain be sprinkled over Cappadocia."

By this time he had pretty well settled everything, and we went away to the dining hall, as it was time for dinner. Hermes took me in charge and gave me a place beside Pan and the Corybantes and Attis and Sabazius, those alien gods of doubtful status. Demeter gave me bread, Dionysus wine, Heracles

κρέα καὶ μύρτα ἢ Ἀφροδίτῃ καὶ ὁ Ποσειδῶν μα-
κίδαι. ἅμα δὲ καὶ τῆς ἀμβροσίας ἡρέμα καὶ τοῦ
εἰσάτερος παρτεγνόμενῃ ὁ γὰρ βέλτιστος Ἰαννηδῆς
ὑπὸ φιλαίθρουπιας εἰ θεύσαιτο ἄποβλεποντά
πον τὸν Δία κοτυλῆν δὲ ἢ καὶ δύο τοῦ νεκταροῦ
εἰλέχει μοι φέρον· αἱ δὲ θεοί, ὥς¹ (!) μισροί πευ λεγεί
(καὶ αὐτός, οἶμαι, καθότι περ ἐγὼ τῆκεῖ τεθεσμένῃς),
οὕτω σίτον ἔδουσιν, "οὐ πινοῦσ' αἰθῶπα οἶνον,"
ἀλλὰ τῆς ἀμβροσίας παρατιθενταὶ καὶ τοῦ νεκτα-
ροῦ μεθύσκονται, μάλιστα δὲ ἔδονται σιτουμένῃ
τον ἐκ τῶν θυσιῶν καπνον αὐτῇ κρῖσι ἀνετηγ-
μενον² καὶ το αἶμα δὲ τῶν ἱερικῶν, ὃ τοῖς βαιμοῖς
αἱ θύοντες περιχέουσιν.

Ἐν δὲ τῇ διέπνῃ ὃ τε Ἀπόλλων ἐπιθάρισε καὶ
ὁ Σίληνος κορδακὰ ἄρχησατο καὶ αἱ Μοῦσαι ἀνα-
στάσαι τῆς τε Ἡσιοδοῦ θεογονίας ἦσαν ἡμῖν
καὶ τὴν πρώτην φέβη τῶν ὕμνων τῶν Πινδαρον.
ἀάπειδ᾽ ἡ κορὰ ἦν, ἀνεπαυομένη ὥς εἶχεν δεαστος
ἰεανῶς ὑποβιβραγμένοι.³

- 28 ἄλλοι μὲν γὰρ θεοὶ τε καὶ ἄνθρωποι ἱπποκορυσταὶ
εὐδὸν παννυχιοί, ἐμὲ δ' οὐκ ἔχε νηδύμος ὕπνος·

ἀνελογιζόμεν γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα
δὲ ἱκταῖα, πῶς ἐν τοσούτῃ χρόνῳ ὁ Ἀπόλλων οὐ
φύσεια πνεύματα ἢ πῶς γίνοιτο⁴ νύξ ἐν οὐρανῷ τοῦ
ἡλίου παρυπτοῦ ἰεὶ καὶ συνεπνευχαίμενον.

Τότε μὲν οὖν μικρὸν τε κατεδάρθον· ὁ δὲ
διακαστὰς ὁ Ζεὺς προσέειπεν ἀκαλή-

¹ ἀποπνεύματα Νίγηρ· ἀποπνεύματα ΜΑΝ

² ἀποβλεποντάς, τὸ εἶδ· ὑποβιβραγμένοι ΜΑΝ

³ γίνοιτο Δ Μ Π· ἔγινετο, ἔγινετο ΜΑΝ· γίνοιτο τὸ εἶδ.

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meat, Aphrodite perfume and Poseidon sprats. But I also had surreptitious tastes of the ambrosia and the nectar, for Ganymede, bless his heart, had so much of human kindness about him that whenever he saw Zeus looking another way he would hastily pour me out a mouthful or two of the nectar. But as Homer says somewhere or other, —having seen what was there, I suppose, just like me— the gods themselves neither eat bread nor drink ruddy wine but have ambrosia set before them and get drunk on nectar, and they are especially fond of dining on the smoke from the sacrifices which comes up to them as savoury, and on the blood of the victims that is shed about the altars when people sacrifice.

During dinner Apollo played the lute, Silenus danced the can-can and the Muses got up and sang us something from Hesiod's *Theogony* and the first song in the *Hymn of Pindar*.¹ When we had had enough we composed ourselves for the night without any ceremony, being pretty well soured.

"All the others, the gods and the warriors chariot-driving,
Slept until morning, but I was unbound by the
fetters of slumber,"²

for I was thinking about many things, above all how Apollo had not grown a beard in all this while, and how it gets to be night in Heaven with Helios always there and sharing the feast.

Well, as I say, I slept but little that night, and in the early morning Zeus got up and ordered procla-

¹ *Iliad* 5, 341.

² Like the *Theogony*, this seems to have been a sort of Olynthian Pledge, cf. fragment 22 Schroeder p. 254.

³ *Iliad* 2, 11.

29 *σιαν. κάπειδὴ παρήσαν ἅπαντες, ὄρχεται λέγειν*
 "Τὴν μὲν αἰτίαν τοῦ συναγογεῖν ὑμᾶς ὁ χθίζος
 αὐτὸς ξένος παρεσχηται· πύλαι δὲ βουλευμένοι
 ὑμῖν κωλυσάσθαι περὶ τῶν φιλοσυφῶν, μάλιστα
 ὑπὸ τῆς Σελήνης καὶ ὣν ἐκείνη μέμφεται προ-
 τραπεῖν ἔγκειν μηδὲ ἐπὶ πλὴον παρατεῖναι τὴν
 διουκεψιν."

"Γινος γάρ τι ἀνθρώπων ἐστὶν οὐ πρὸ πολλοῦ
 τῷ βίῳ ἐπιπολυσάν· ἀργὸν φιλόνοικον κανοδοξόν
 ὀξύχυλον ὑπὸλιχον ὑπομωρὸν τετυφωμένον
 ἰβύσεως ἀνέπλεον καὶ ἵνα κατ' (ἰ)μῶρον εἴπω
 'ἐτῶσιαι ἡχθὺς ἡρσυρῆς'· αὐτοὶ τοιῶν αἰε
 συστήματα οἰαιρεθί· τες καὶ διαφυροῦν λόγων
 λαβιμυθούς· ἐπ'νοήσαντες οἱ μὲν Στωϊκοὺς
 ἠνομοκασιν· ἑαυτούς, οἱ δὲ Ἀκαδημαῖους, οἱ δὲ
 Ἐπικουρεῖους· οἱ δὲ Περικατητικούς καὶ ἄλλα
 πολλὰ γελοιοτέρα τούτων· ἔπειτα δι' ὄνομα σεμνὸν
 τὴν ἀρετὴν περιθεμένοι καὶ τὰς ἀφρὺς ἐπικραντες
 καὶ τὰ μέγιστα ῥυτιδῶσαντες· καὶ τοὺς πωγωνὰς
 ἐπισπασάμενοι περιερχοῦνται ἐπιπλυστῇ σχηματι
 καταιπτυστῇ ἴθι· περιστελλοῖτες, ἐμφερεῖς μι-
 λιστα τοῖς τραγικοῖς ἐκείνοις ὑποκριταῖς, ὧν ἢν
 ἡφελῇ τις τὰ προσωπεῖα καὶ τὴν χρυσευαστον
 ἐκείνην στολὴν, τὸ καταλειπόμενόν ἐστι γελοῖον
 ἀνθρωπῖον· ἐπὶ τὰ δραχμῶν εἰς τὸν ἀγῶνα μεμασθω-
 μένον."

30 "Τοιοῦτοι δὲ ὄντες ἀνθρώπων μὲν ἀπείντων
 καταφρονοῦσι· περὶ θεῶν δὲ ἡλλοκῶστα διεξερ-
 χονται· καὶ συνάγοντες εὐεξαπατήτητα μερικῶς
 τὴν τε πολυθρήλητον ἀρετὴν τραγῶδοῦσι καὶ τὰς
 τῶν λόγων ἀπορίας ἐκδιδασκουνσι, καὶ πρὸς μὲν

¹ καὶ τὰ μέγιστα ῥυτιδῶσαντες παρὰ τὴν αἰ Γ· τοὶ αἰσωνητοί.

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mation for an assembly to be made. When everybody was there, he began to speak.

"The reason for calling you together is supplied of course, by our visitor here of yesterday, but I have long wanted to confer with you about the philosophers, and so, being stirred to action by the moon in particular and the criticisms that she makes I have decided not to put off the discussion any longer.

"There is a class of men which made its appearance in the world not long ago, lazy, disputatious, vainglorious, quick tempered, gluttonous, doltish, adrepatous, full of effrontery and to use the language of Homer, a use eas load to tie son. Well, these people diving themselves into schools and inventing various word mazes, have called themselves Stoics, Academics, Epicureans, Peripatetics and other things much more laugible than these. Then cloaking themselves in the high-sounding name of Virtue elevating their eyebrows, wrinkling up their foreheads and letting their beards grow long, they go about hiding lowdown habits under a false garb, very like actors in tragedy, for if you take away from the latter their masks and their gold embroidered robes, nothing is left but a comical little creature hired for the show at seven drachman.

"But although that is what they are they look with scorn on all mankind and they tell absurd stories about the gods, collecting lads who are easy to hoodwink, they rant about their far famed 'Virtue' and teach them their inviolable fancies, and in the presence of their disciples they always

τοὺς μαθητὰς καρτερίας ἄει καὶ σωφροσύνης καὶ
τὸ αὐτάρκεις¹ ἐνταίουνσι καὶ πλουτοῦ καὶ ἡδογῆς
κατακτινοῦσι, μόνοι δὲ καὶ καθ' ἑαυτοὺς γενομένοι
τι ἂν λέγοι τις ὅσα μὲν ἐσθίουσιν, ὅσα δὲ
ἡφροδισιζοῦσιν, ὅπως δὲ περιλείχουσι τῶν
υψηλῶν τον ρυκόν.

“Τὸ δὲ πυντων δεινότατον, ὅτι μηδὲν αὐτοὶ μητε
ποιῶν μητε ἴδιον ἐπιτελοῦντες, ἢ μὲν² μὲν καὶ
περιττῶν καθεστῶτες

οὕτω ποτ' ἐν πολέμῳ ἐναριθμοὶ οὐτ' ἐν βουλῇ,
ὅμως τῶν ἄλλων κατηγοροῦσι καὶ λογοῦν τινὰς
πικροῦς συμφορησάντας καὶ λοιδορίας παίνως³ ἐκ
μαμελιθηκυτὸς ἐπιτιμῶσι καὶ ἀπειδίζουσι τοῖς
πλησίον, καὶ οὕτως αὐτῶν τὰ πρῶτα φερεσθαι
δοκεῖ ὅτι ἂν μεγαλοφύνοτατος τε ἢ καὶ ἰταμωτάτος

§1 καὶ πρὸς τὰς βλασφημίας θρασυτάτος παύται
τον διατεινομένου αὐτὸν καὶ βροῶντα καὶ κατη-
γορουῦντα τῶν ἄλλων ἦν ἔργ. “Σὺ δὲ ὅτ' ἐγὼ
πρῶτων τυγχάνεις ἢ τι φῶμαι πρὸς θεῶν σε πρὸς
τον βίον συντελεῖν⁴· φαίη ἂν, εἰ τὰ δίκαια καὶ
ἀληθῆ θέλοι λέγειν, ὅτι· Ἠλαῖν μὲν ἢ γεωργεῖν ἢ
στρατευσθαι ἢ τινα τέχνην μάτεναι περιττον
εἶναι μοι δοκεῖ, κίρατα δὲ καὶ αὐχμῶ καὶ ψυχρο-
λουτῶ καὶ ἀνυπόδητος τοῦ χειμῶνος περιέρχομαι
καὶ τριδῶνα ρυπαρὸν περιβεβλημένος⁵ καὶ ὥστε ὁ
ἄλιμος τὰ ὑπὲρ τῶν ἄλλων γεγενημένα συκοφαντῶ,
καὶ εἰ μὲν τις ὠψάσθῃ τῶν πλουσιῶν πολυτελῶς
ἢ ἐταίραν ἔχει, τοῦτο πολυπραγμονῶ καὶ ἀγα-

¹ καὶ τὸ αὐτάρκεις margin of Γ

² αὐτὸς πα γ.α. ἢ Γ τ.ο.ο. τῆς

³ καὶ τριδῶνα ρυπαρὸν περιβεβλημένος margin of Γ: καὶ οὐκ ἀνα-
πῶτα

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sing the praise of restraint and temperance and self-sufficiency and spit at wealth and pleasure, but when they are all by themselves, how can one describe how much they eat, how much they indulge their passions and how they lick the fith off pennies?

"Worst of all, though they themselves do no good either in public or in private life but are useless and superfluous,

'Neither in war nor in council of any account,'¹

nevertheless they accuse everyone else, they amass biting phrases and school themselves in novel terms of abuse, and then they censure and reproach their fellow men, and whoever of them is the most noisy and impudent and reckless in calling names is held to be the champion. But if you were to ask the very man who is straining his lungs and bawling and accusing everybody else 'How about yourself? What do you really do, and what in Heaven's name do you contribute to the world?' he would say, if he were willing to say what was right and true: 'I hold it unnecessary to be a merchant or a farmer or a soldier or to follow a trade, I shout, go dirty, take cold baths, walk about barefoot in winter, wear a filthy mantle and like Momus carp at everything the others do. If some rich man or other has made an extravagant outlay on a dinner or keeps a mistress, I make it my affair and get hot about it, but if one of

¹ *Iliad* 2, 202.

ρεκτώ, αἱ δὲ τῶν φίλων τις ἢ ἑταίρων κατΐκεται
νοσῶν ἱπικουρίας τε καὶ θεραπείας δυνάμενος,
φύνοῦ.¹

- 12 "Ἰσαῦτα μὲν ἴσθιν ὑμῖν ὁ θεοί, ταῦτα δὲ θρέμ-
ματα. αἱ δὲ δὴ ἱπικουρεῖσι αὐτῶν λεγόμενοι
μηδὲ δὴ καὶ ὑβρίζουσι αἷσι καὶ οὐ μετρίως ἡμῶν
καθ' ὡπτανται μ, τε ἐπιμαλίσθαι τῶν αἰσχροπινῶν
λέγοντες τοὺς θεοὺς μὴτε ὅλως τὰ γινόμενα
ἐπισκοπεῖν ὥστε ὥρα ὑμῶν ληγίζεσθαι διότι ἦν
ἔπαξ οὗτοι πείσαι τοὺς βίον δυσκρίτους, οἱ μετρίως
πεικῆσιν. τίς γάρ ἂν ἔτι θυσαίεν ὑμῖν πλέον
οἶζον ἔχειν προσδοκῶν

"Ἄ μιν γάρ ἡ Σελήνη αἰτιάται, πᾶντες ἡκού-
σατε τοῦ ξένου χθὲς διηγομένου πρὸς ταῦτα
βουλευσθε ἃ καὶ τοῖς ἀνθρώποις γένοιτ' ἂν ὠφε-
λεμνότερα καὶ ἡμῖν ἀσφαλεστέρα"

- 33 Ἐπώτατος ταῦτα τοῦ Διὸς ἡ ἐκκλησία διατεθору-
βητο,¹ καὶ εὐθὺς ἔρπον ὅπαντες. "κεραυνώσον,"
"καταφλέξον," "ἐπιτριψον," "ἐκ τὰ βυραῶνον,"
"ἐκ τοῦ Τάρταρον," "ὡς τοὺς Γίγαντας" ἡσυχίας
δὲ ὁ Ζεὺς αὐτοῖς παραγγέλλας, "ἔσται ταῦτα ὡς
βουλεύσθε," εἶφη, "καὶ πάντες ἐπιτριψόνται αὐτῇ
διαλεκτικῇ πλὴν τὸ γὰρ εἶναι εἶναι οὐ θέμις
πολεσθῆναι τινα ἱερομῆμα γὰρ ἴσθιν, ὡς ἴσθιν,
μηνῶν τούτων τετραῶν, καὶ ἤδη τὴν ἑσχερίαν
παραγγέλλουμην. ἐκ νῦν οὖν ἀρχομένου ἡρῶς
ἐσθιὶ κακῶς ἀπολοῦνται τῇ σμερδαλίᾳ κεραυνῷ."

ἢ καὶ κινεῖσθαι ἐν' ὄφρ' οὐκ ἔστι Κρονίω.

- 34 "Περὶ δὲ τούτου Μερικπῶν ταῦτα," εἶφη, "μοι

¹ Βυτιβορέλης Bekker Βυτιβορέλης (Bott) γ Βυτιβο-
λέτης B.

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my friends or associates is ill abed and needs relief and attendance I ignore it.

"That is what these whelps are like, gods. Moreover, some of them who call themselves Epicureans are very naseent fellows indeed and attack us immoderately, saying not only that the gods do not direct human affairs, but that they pay no attention at all to what goes on. So it is high time you were rethinking yourselves that if they ever are able to persuade the world, you will go uncommonly hungry for who would continue to sacrifice to you if he expected to gain nothing by it?

"As for what the moon finds fault with you all heard the stranger tell about that yesterday. In view of all this take such action as may be most advantageous to men and most salutary for ourselves.

When Zeus had finished this speech the assembly fell into a commotion, and at once they all began to shout "Blast them, "Burn them, "Annihilate them", "To the pit," "To Tartarus "To the Giants." Calling for silence once more, Zeus said, "It shall be as you will they shall be annihilated, and their logic with them. However, just at present it is not in order to punish anyone, for it is the festival season, as you know during the next four months, and I have already sent about to announce the truce of God. Next year, therefore, at the opening of spring the wretches shall die a wretched death by the horrid thunderbolt.

"So spoke Cronus his son, and he bent black brows to confirm it."¹

"As to Menippus here," he said, "this is my

¹ *Iliad* I, 328.

δοκεῖ· περιαιρεθέντα αὐτὸν τὰ πτερὰ, ἵνα μὴ καὶ αὐθις ἔλθῃ ποτέ, ὑπὸ τοῦ Ἑρμοῦ ἐς τὴν γῆν κατενεχθῆναι τημερον.” καὶ ὁ μὲν ταῦτα εἰπὼν διέλυσε τὸν σύλλαγον, ἐμὰ δὲ ὁ Κυλλήνιος τοῦ δεξιοῦ ὠτὸς ὑποκρεμασας περὶ ἐσπέραν χθὲς κατέβηκε φέρων ἐς τὸν Κεραμεικόν.

“Ἄπαντα ἀκήκοας, ἅπαντα, ὦ ἑταῖρε, τὰξ οὐρανοῦ· ἄπειμι τοίνυν καὶ τοῖς ἐν τῇ Ποικίλῃ περιπατοῦσι τῶν φιλοσόφων αὐτὰ ταῦτα εὐαγγελιούμενος.

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decision: after his wings have been taken away from him so that he may never come again, let him be carried down to earth to-day by Hermes.' With this he dismissed the meeting, whereupon Cyllenius (Hermes) picked me up by the right ear and took me down to the Potters' Quarter yesterday evening.

You have heard it all, my friend, all the news from Heaven. Now I am going off to carry the glad tidings to the philosophers who pace about in the Porch,



TIMON, OR THE MISANTHROPE

[illegible]

The indelible use of Shakespeare to Lucas requires no comment.

ΤΙΜΩΝ Η ΜΙΣΑΝΘΡΩΠΟΣ

ΤΙΜΩΝ

- 1 ὦ Ζεῦ φίλε καὶ ξένε καὶ ἱταίρε καὶ ἐφίστε
καὶ ἰσπεροππῆ καὶ ὄρκιε καὶ νεφεληγερέτα καὶ
ἐμυγδόντε καὶ εἰ τί σοι ἄλλο πᾶ ἐμβρυότητι
ποιηταὶ καλοῦσι -- καὶ μάλιστα ὅταν ἀπορῶσι
πρὸς τὰ μέτρα τότε γὰρ αὐτοῖς πολυσυμμοὶ γινώ-
μενοι ὑπεριδαίε το πῖπτον τοῦ μέτρου καὶ ἀνα-
πληροῖς το πεχνητος τοῦ ρυθμοῦ-- τοῦ σοι νῦν ἡ
ἐρισμυαγωγὸς ἀστραπή καὶ ἡ βαρυβρομὸς βροντὴ
καὶ ὁ αἰθαλάς καὶ ἀργαίη καὶ σμερδαλέος
κεραυνός, ὅπαντα γὰρ ταῦτα λήρος ἤδη ἀσπὶ
φῆς καὶ καπνὸς ἀτεχνῶς ποιητικὸς ἔξω τοῦ
πατόγην τῶν ὀνομάτων. τὸ δὲ παιδισκὸν σοὶ καὶ
ἐκρηβολὸν ὄπλον καὶ πρὸχειρὸν οὐκ οἶδ' ὅπως
τελέως ἀπεισβῇ καὶ ψυχρὸν ἔσται, μῆδ' ὀλίγον
σπινθὴρ ἀργῆς κατὰ τῶν μδικούντων διαφυλμα-
2 τον ὅαπτεν γοῦν τῶν ἐπιρραίων τι ἐπιχειροῦντων
ἐώλον θρυαλλίδα φοβηθεῖη ἂν ἡ τῆν του πανδα-
ματορὸς κεραυνοῦ φλογα οὕτω βαλὼν τινα ἐν-
αντατικῆσαι δοκεῖς αὐτοῖς ὡς πῦρ μὲν ἡ καπνὸς
ἅπ' αὐτοῦ μὴ διδόναι, μόνον δὲ τοῦτο εἰσθῆαι
ἀπολειπν τοῦ τραυματος, ὅτι ἀσπλησθησονται
τῆς ἀσβόλου.

Ἦσπερ ἤδη διὰ ταῦτα σοὶ καὶ ὁ Σαλμωνεύς ἀντι-
βροντᾶν ἔτελμα, σὺ ταῦν τι' ἀπὸ θανος ὦν, πρὸς

¹ ὅταν εἰ Ἐπίκουρος: ὅταν M58.

TIMON, OR THE MISANTHROPE

TIMON

Ho, Zeus, you Protector of Friends and Guests and
Counsellors, Keeper of the Hearth Lord of the
Lightning Guardian of Oaths Cloud Compeller,
Lord thunderer and whatever else crazy poets call
you, above all when they are in trouble with their
verses, for him to help them out you assume a
multitude of names and so shore up the weak spots in
their metre and fill up the gaps in their rhythm!
Where now is your pealing, your rolling thunder
and your blazing, flashing horrid bolt? All that
has turned out to be stuff and nonsense, pure poetic
vapour except for the resonance of the names.
That famous far-flung ready weapon of yours has
been completely quelled in some way or other
and is cold, not even retaining a tiny spark of
resentment against wrong doers. Indeed, anyone
who should undertake to commit perjury would be
more afraid of a guttering rush light than of the
blaze of your all-conquering thunderbolt. What
you menace them with is such a mere firebrand they
think, that they do not fear flame or smoke from it
and expect the only harm they will get from the
stroke is to be covered with soot.

That is why even Salmoneus dared to rival your
thunder, and he was far from ineffective at it, for

¹ Cf. Eur. *Phon.* 122.

- οὕτω ψυχρὸν τὴν ἔργῃσι Δία θερμουργὸς ἀνὴρ
 μεγαλευγυμνός· πῶς γάρ οἱ ὅπου γε καθήμερ
 ὑπὸ μακρόραγρον καθεύδει, ὅτε οὔτε τῶν ἐπιφανεύ-
 των κενεῖς οὔτε τοὺς ἀδικοῦντας ἐπισκοπεῖς,
 λημῆς δὲ καὶ ἀμβλυώττειε πρὸς τὰ γινόμενα καὶ
 τὰ πρὶν ἐπεσκεψίσαι καθήμερ οἱ παρηΐηκότες
 1 ὅτε μοι γε ἔτι καὶ οὐχθυμοὶ ὦν καὶ ἰσχυροὶ τῆς
 ἔργῃσι πολλὰ κατὰ τῶν ἀδικῶν καὶ βίαιων ἔποιεῖς
 καὶ οὐδέποτε ἦτες τότε πρὸς αὐτοὺς ἐπεχειρᾶς,
 ἀλλ' αἱ ἐνεργοὶ πάντως οὐ κεραινοὶ ἦν καὶ ἡ αὐγὴ
 ἐπεσεῖτο καὶ ἡ ἄροστη ἐπαταγείτο καὶ ἡ ἀστράπη
 συνεχεῖ ὥσπερ οἱ ἀκροβολισμοὶ προσηκοντίζετο·
 οἱ σεισμοὶ δὲ κοσκινῆδον καὶ ἡ χιὼν σωρηδὸν καὶ
 ἡ χαλεζὼ πετρηδὸν, ἵνα σοὶ φορτικῶς διαλαγῶμαι.
 ὅσοι τε βαγδαῖαι καὶ βίαιοι, ποταμοὶ θεαστῆ
 σταγῶν ὥστε τῆλεαυτῇ ἐν ἀκρεῖ χρόνῳ
 κινεῖται ἐπὶ τοῦ Δευκαλίωνος φέμετο, ὥς ὑπε-
 βρυχίαν ὅπαντων καταδεδυσσῶν μόγις ἐν τι
 πιβωτίῳ περισσέῃσι προσεκεῖλαν τῇ Λυκαρῶν
 ζυγυρῶν τι τοῦ ἀνθρώπινου σπέρματος διαφυλάτ-
 τεν εἰς ἐπιγαστρὴν καλίας μεζύρας
 2 Τειχεῖροι ἀκολούθη τῆς ραθυμίας τῆς ἀπαιτίας
 κομίζῃ παρ' αὐτῶν, οὔτε θινόντες ἔτι σοὶ τινος οὔτε
 στεφαιτούντες εἰ μὴ τις ἄρα πικρῶν (ὀλυμπίων,
 καὶ οὔτος οὐ πᾶν ἀποτακτὴ ποιῶν δοκῶν, ἀλλ' οἷς
 ἔθελον τι ἀρχαῖον συγγεῖλαι καὶ κατ' ἀλίγον κρῶν
 εἰ ὡς θινὸν γενναίοντα, ἀποφαινοῖσι, παρῶσιν αὐτοῖς
 τῆς τιμῆς ἐπὶ λῆγειν, ποσάκις ἤδη σου τὸν νεῶν
 σπυλῆκασιν· αἱ δὲ καὶ αὐτῇ σοὶ τὰς χεῖρας

ἡ γὰρ τὸν αἰ δὲ θεοὶ οὐ γὰρ δὲ θεοὶ.

TIMON, OR THE MISANTHROPE

he was a man of fiery deeds flaunting his prowess in the face of a *Zeus* so lukewarm in spirit. And why not, when you lie asleep as if you were drugged with mandragora? You neither hear perjurers nor are wronged: you are short-sighted and purblind to all that goes on and have grown so hard of hearing as a man in his dotage. Yet while you were still young and quick-tempered and violent in your wrath, you were very active against sinners and oppressors and you never made truce with them then. No, your lust was always busy at all costs: your right shook your thunder-peace and your lightning was launched out incessantly like skirmish-fire. The earth shook like a sieve, the snow fell in heaps, the hail was as roundstones: if I may talk with you familiarly, and the rain-storms were fierce and furious even drops over consequent such a flood took place as in a moment in the time of Deucalion that when everything else had sunk beneath the waters a single chest barely escaped to land at Lycous, preserving a vital spark of human seed for the cure of a race of greater wickedness.

The result is that you are reaping the fruit of your laziness. Nobody either sacrifices or wears wreaths in your honour any longer except now and then a man who does it as something incidental to the games at Olympia, and even in that case he does not think he is doing anything at all necessary but just contributes to the support of an ancient custom. Little by little most noble of the gods they have ousted you from your high esteem and are turning you into a *Comus*. I will not say how many times they have robbed your temple already: some of them, however, have actually laid waste

Ὀλυμπίᾳσιν ἐπιβεβλήκασιν, καὶ σὺ ὁ ὑψιβρεμέτης
 ᾤκησας ἢ ἡϊαστῆσαι τοὺς κυνας ἢ τοὺς γαιτονας
 ἐπικαλίσσασθαι, ὥς βοηδρομήσαντες αὐτοὺς συλ-
 λαβοῖεν ἔτι συσκευαζομένους πρὸς τὴν φυγὴν
 ἀλλ' ὁ γυνναῖος καὶ Ἰγαντολέτωρ καὶ Τιτανο-
 κριῖτωρ ἐκάβησο τοὺς πλοκκίμους περικειρόμενος
 ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ
 δεξιᾷ.

Ταῦτα τοίνυν, ὦ θαυμάσιε, πηνίκα παύσεται
 οὕτως ἀμελῶς παρορῶμενα, ἢ ποτε κολήσεις τὴν
 τοσαύτην ἡδικίαν; πόσοι Φαιθόντες ἢ Δευκα-
 λίωνες ἱκανοὶ πρὸς οὕτως ὑπεραντλῶν ὕβριν τοῦ
 βίου, ἵνα γὰρ τὰ κοινὰ εἰσας τὴν εἴπω,
 τοσαύτους Ἀθηναίων εἰς ὕψος ἄρας καὶ πλουσίους
 ἐκ πνευστάτων ἀποφύνας καὶ πᾶσι τοῖς δεομένοις
 ἐπικουρήσας, μᾶλλον δὲ ἄθροον εἰς εὐεργεσίαν
 τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ
 ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς
 αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσ-
 σοντες καὶ προσκυνοῦντες καὶ τοῦ ἐμοῦ νεύματος
 ἀπηρτημένοι, ἀλλ' ἦν ποι καὶ οὐδ' ἄρα βαδίζων ἐν ὄχῳ
 τινὶ αὐτῶν, ὥσπερ τινὰ στήλην παλαίου νεκροῦ
 ὑπταίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρερ-
 χονται μηδὲ ἀναγνόντες. οἱ δὲ καὶ πόρρωθεν
 ἰδόντες ἑτέραν ἐκτρέπονται δυσανητητα καὶ ἀπα-
 τρόπαιον θέαμα ἴψεσθαι ὑπολαμβινοντες τὸν οὐ
 πρὸ πολλοῦ σωτήρα καὶ εὐεργέτην αὐτῶν γεγενη-
 μένον. ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταυτην τὴν

TIMON, OR THE MISANTHROPE.

hands upon your own person at Olympia, and you, High Thunder, I though you be were too sluggish to rouse the dogs or to call in the neighbours that they might come to your rescue and catch the fellows while they were at I putting up for fight. No, you noble trait killer and I am requite you out of it and let them reap your song like howling a fifteen foot thunderbolt in your right hand.

Come you marble murtherer when will you stop overlooking these things in such a careless way? When will you punish a this wrong doing? How many conflagrations and dangers will be enough to cope with such overwhelming violence in the world? For instance, at me put aside generativeness and speak of my own case. After raising so many Athenians to high station and making them rich when they were wretched & poor before and heaving all who were in want not more pouring out my wealth in floods to benefit my friends now that I have become poor thereby I am no longer recognised or even looked at by the men who formerly revered and honoured and hung upon my nod. On the contrary, if I chance to meet any of them in the road, they treat me as they would the ghost of a man long dead which time has overruled passing by with not even a curious glance. Indeed some of them, on catching sight of me in the distance turn off in another direction thinking that the man who not long ago showed himself the generous and benefactor will be an unpleasant and repulsive spectacle. These

¹ According to Plutarchus & Pl. 1 the loss at Olympia held a victory in his right hand and a quarter of a million by an eagle in his left. This is corrected by late coins (see *Transactions of the Numismatic Society*, p. 260). The error is said to go back on observer as Lucian.

δοχατιὰν τραπόμενος ἐναψύμενος διφθέραν ἐργάζομαι τὴν γῆν ὑπόμισθος ὑβολουῶν τετταρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι δῦσεσθαι πολλοὺς παρὰ τὴν ὑξίαν εὐ πραιττοντας· ἀνιαιρότερον γὰρ τοῦτό γε.

Ἦδη ποτὲ οὖν, ὦ Κρόνου καὶ Ἑρέας υἱέ, τὸν βαθὺν τοῦτον ὑπνοῖν ἀποσεισάμενος καὶ νηδυνμον—ὑπὲρ τὴν Ἰπικιμενίδην γὰρ κεκοίμησθαι—καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς Αἴτνης ἑναυσάμενος μεγάλην ποιήσας τὴν φλόγα ἐπιδείξαιό τινα χολὴν ἀνδρωδους καὶ νεανικοῦ Διός, εἰ μὴ ἀληθὴ ἔστι τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.

ΣΕΥΣ

- 7 Τίς οὗτός ἐστιν, ὦ Ἑρμῇ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἑμμηττὸν ἐν τῇ ὑπωρείᾳ πιναρος ὄλος καὶ αὐχμῶν καὶ ὑποδίφθερος, σκιάπτει δὲ οἶμαι ἐπικεκυφῶς λάλος ἀνθρωπος καὶ θρασύς ἢ που φιλόσοφος ἐστίν· οὐ γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους διεξῆρει καθ' ἡμῶν.

ΕΡΜΗΣ

Τί φῆς, ὦ πάτερ, ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου τὸν Κολλυτία,¹ οὗτός ἐστιν ὁ πολ-
λάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὄλας ἐκατόμβας, παρ' ᾧ λαμπρῶς ἐορτάζειν εἰώθαμεν τὰ Διόσια.

¹ Αἴτης, Faber. Ὁττι MSS.

² The MSS. have Κολλυτία now, and Κολλυτία in 44 and 50.

TIMON, OR THE MISANTHROPE

fore my wrongs have driven me to this outlying farm, where, dressed in skins, I till the soil as a hired labourer at four obols a day, philosophizing with the solitude and with my pick. By so doing, I expect to gain at least thus much, that I shall no longer see a great many people enjoying undeserved success, for that, certainly, would be more painful.

Come then, son of Cronus and Rhea, shake off at length that deep, sound sleep, for you have slumbered longer than Epimenides,¹ fan your thunderbolt into flame or kindle it afresh from Aetna, and make a great blaze, evincing anger worthy of a stalwart and youthful Zeus—unless indeed the tale is true that the Cretans tell about you and your tomb in their island.

ZEUS

Who is that, Hermes, who is shouting from Attica, near Hymettus, in the foot-hills, all dirty and squalid and dressed in skins? He is digging, I think, with his back bent. A mouthy fellow and an impudent one. Very likely he is a philosopher, otherwise he would not talk so impiously against us.

HERMES

What, father! Don't you know Timon of Collytus, the son of Echekratides? He is the man who often treated us to perfect sacrifices, the one who had just come into a fortune, who gave us the complete hecatombs and used to entertain us brilliantly at his house during the Diasia.

¹ Epimenides of Crete fell asleep in a cave and did not wake for forty years or more.

LET 1

Φαίνεται ἡ ἀλλαγὴ· ὁ καλὸς ἑκείνους, ὁ πλούσιος, περιέβη οἱ τοσούτοι φίλοι, τί παθὼν οὖν τοιοῦτός ἐστιν, αὐχμηρὸς, ἀθλιός; καὶ σκαπανεὺς καὶ μισθωτὸς, ὡς ἴσκειν, οὕτω βαρεῖαν καταφέρει τὴν δικέλλαν.

Editorial Board

- 6 Οὕτως μὲν εἰπεῖν, χρηστότης ἐπέτρεψεν αὐτὸν
καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς θεομένους
ἐπαντας οἶκτος, ὥς δὲ ἄληθεϊ λόγῳ, ἄνοια καὶ
εὐθυσία καὶ ἀκρισία περὶ τῶν φίλων, δεοὺς συνίει
κοραξὶ καὶ λυκοῖς χαρίζομενος, ἀλλ' ὑπὸ γυνῶν
τοσούτων ὁ κακοδαίμων πειρομένος τὸ ἥπαρ
φιλοῦς εἶναι πύτους καὶ ἐταίρους ᾤετο, ὑπ' εὐνοίας
τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ οἱ δὲ τὰ ὅσα
γυμνωσαντες ἀκριβῶς καὶ περιτραγόντες, οἱ δὲ τὰ
καὶ μινεὶ ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα
ἐπιμαλῶς, ᾤχοντο αὖτον αὐτὸν καὶ τὰς βίβας ὑπο-
τετμημένον ἀπολιπόντες, εὐδὲ γνωρίζοντες ἔτι ἢ
προσβλέποντες—πόθεν γάρ.—ἢ ἐπικουροῦντες ἢ
ἐπισκιδόντες ἐν τῇ μέλει διὰ ταῦτα δικελλίτης
καὶ διφθερίας, ὥς ὅρῃς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ
ἔστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς.
ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα ὑπεροπτικῶς
περέρχονται εὐδὲ τοῦτομα, οἱ Τίμων καλοῖται,
εἰδότες.

1171

- 9 Καὶ μὴν εὖ παροπτέος ἀνὴρ εὐδὲ ἀμελητέος
αἰκνύται γὰρ ἡγανακτεῖ δυστυχῶν· ἐπεὶ καὶ ὁμοίᾳ
πυρρῶν τοῖς κατάρτοις κύλαξιν ἔκκινουσι ἐπι-

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TIMON, OR THE MISANTHROPE

SCENE

Ah, what a reverse! He the fine gentleman the rich man, who had all the friends about him? What has happened to him to make him like this poor man, a dirty fellow digging ditches and working for wages, it seems, with such a heavy pick to swing?

MARKS

Well, you might say that he was ruined by his heartedness and philanthropy and compassion on all those who were in want, but in reality it was senselessness and folly and lack of discrimination in regard to his friends. He did not perceive that he was showing his flesh to ravens and wolves, and while so many birds of prey were tearing his liver, the unhappy man thought they were his friends and sworn brothers who enjoyed their rations only on account of the good will they bore him. But when they had thoroughly stripped his bones and gnawed them clean, and had very carefully sucked out what ever marrow there was in them, they went away and left him like a dry tree with severed roots no longer recognising him or looking at him—why should they, pray—or giving him help or making him presents in their turn. So, leaving the city out of shame, he has taken to the pick and the coat of skin, as you see, and tills the soil for hire branding crazy over his wrongs because the men whom he enriched pass him by very disdainfully without even knowing whether his name is Timon or not.

SCENE

Come now we must not overlook the man or neglect him for he had reason to be angry in view of his wretched plight. Why, we should be like those vile

λελησμένοι ἄνδρες τασαῦτα μῆρια ταυρων τε καὶ αἴγων πιστάτα καυσαντες ἡμῖν εἶναι τὰς βωμῶν εἶναι γοῖν ἐν ταῖς βίαις τῆς ἐπίσεως αὐτῶν ἔχω πλὴν ἐπ' ἀσχολίας τε καὶ θορυβῶν πολλοῦ τῶν ἐπισημοποιῶν καὶ βιαζομένων καὶ ἀρπυζούντων, εἶναι δὲ καὶ φυῶν τοῦ πάρος τῶν ιεροσυλοούντων - πολλοὶ γὰρ οἷτοι καὶ δυοφυλαπται καὶ οὕτως ἐπ' εὐλογίας καταμυσσεῖ ἡμῖν ἐφ. αἰσι πολλοὺς ἤδη χρόνους οὐδέ ἀπεβλεψα εἰς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγος ἱριδῶν ἐπεπολάσας αἰτοῦται μαχημένων γὰρ πρὸς ἀλλήλους καὶ πεπραγόντων οὐδὲ σπασομένων εἶναι τῶν εἰχων· ὥστε ἡ ἐπιβουλή σαρκενὸν χρὴ τὰ ὅσα καθίσθαι ἢ ἐπιτρίβῃται πρὸς αὐτῶν, ἀρετῆς τινα καὶ ἀσώματα καὶ λήρουι μετὰ τῇ φωνῇ συνειροῦνται διὰ ταῦτα τοὶ καὶ τοῖτοι ἀμεληθήσονται συνέβη πρὸς ἡμῶν οὐ φαῦλος εἶναι.

- 10 Ὅμως δὲ τὸν Πλούτων, ὃν Ἐρμῆς παραλαβὼν ἀπὸ τοῦ παρ' αὐτοῦ κατὰ ταχὺς ἀνέειναι δὲ οὐ Πλουτοῦ καὶ τοῦ ἔθνευρος μεθ' αὐτοῦ· καὶ μετέωσαν ἀμφὺ παρὰ τῷ Τιμῶνι μὴδὲ ἀπαλλαττέσθωσαν οὕτω βρόδων, εἴην εἶναι μάλιστα ὑπὸ χρηστοτέρους αἰθῆς ἐδωκῶν αὐτοὺς τῆς οὐραίας περὶ δὲ τῶν εὐλόγων ἐκείνων καὶ τῆς ὑχαριστίας ἦν ἐπεδείκνυτο πρὸς αὐτοὺς, καὶ αἰθῆς μετ' ἐκείνων καὶ διατῶν δωσόντων, ἐπειδὴ τὸν περὶ αὐτοῦ ἐπισκευάσας κατασχεμένους γὰρ αὐτοῦ καὶ ἀπεστομωμένους αἰσὶ δυο αἰσῶναι αἱ μεγίσται, σπουδὴ φιλοτιμωτέρους ἤκουσιν πρὸς τὸν σοφιστὴν Ἀναξάγοραν, εἶναι ἀπὸ τοῦ τοῦ ἐμιλῶντος μὴδὲ ἔλως εἶναι τοῦτος ἡμῶν τοῦτος θροῦν· ἀλλ' ἐκείνων μετ' ὀνημαστων, — ὑπερ-

¹ μεθ' αὐτοῦ καὶ αὐτοῦ μετ' αὐτοῦ καὶ αὐτοῦ

TIMON, OR THE MISANTHROPE

todies of his if we left a man forgotten who has burned so many fat thigh-bones of bulls and goats on the altar to honour us, indeed, I have the steam of them still in my nostrils. However, business has been so heavy, the perjurers and oppressors and plunderers have made such a hubbub, and I have been so afraid of the temple robbers who are numerous and hard to guard against and do not let me close my eyes for an instant, that I haven't even looked at Attica for a long time, particularly since philosophy and debates grew rife among the Athenians, for it is impossible even to hear the prayers on account of their wrangling and shouting, one must therefore either sit with his ears stopped or be damned to death with their harangues about "virtue" and "things incorporeal" and other piffle. That is how I happened to neglect this man, who is not a bad sort.

However, take Riches, Hernes, and go to him quickly, let Riches take Treasure along too, and let them both stay with Timon and not be so ready to go away, however much he may try to chase them out of the house again in the kindness of his heart. About those todies and the thanklessness which they showed toward him I shall take measures later and they shall be punished as soon as I get my thunder-bolt put in order, for the two longest tines of it are broken and blunted since yesterday, when I let drive a little too vigorously at the sophist Anaxagoras, who was teaching his disciples that we gods do not count at all. I missed him, for Pericles held his

THE WORKS OF LUCIAN

έσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς—ὁ δὲ κεραυνὸς εἰς τὸ Ἄνακείον παρασκευας ἐκείνῳ τε κατέφλεξε καὶ αὐτὸς ὀλεγον δεῖν συνετριβῆ παρὶ τῇ πέτρῃ. πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, ὑπερπλουτοῦντα τὸν Τίμωνα ὀρίωσιν.

ΕΡΜΗΣ

- 11 Ὅσον ἦν τὸ μέγα κεκραγέναι καὶ ὀχληρὸν εἶναι καὶ θρασύν· οὐ τοῖς δικαιοληγούσι μόνοις, ἀλλὰ καὶ τοῖς εἰχομένοις τοῦτο χρήσιμον· ἰδοὺ γὰρ τοὶ αὐτίκα μάλ᾽ ἀπλουσίως ἐκ πνευστάτου καταστήσεται ὁ Τίμων· βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν ἀμαλούμενος.

ΠΛΟΥΤΟΣ

Ἄλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν.

Διὰ τί, ὦ ἄριστε Πλούτε, καὶ ταῦτα ἐμοῦ κελεύσαντος;

ΠΛΟΥΤΟΣ

- 12 Ὅτι νῦν Δία ὕβριζον εἰς ἐμέ καὶ ἐξεφύρει καὶ ἐς πολλὰ κατεμέριζε, καὶ ταῦτα πατρώϊον αὐτῷ φίλον ὄντα, καὶ μονογονυχὶ δικράνοισι ἐξεωθεῖ με τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθις οὖν ἀπέλθω παρασίτοις καὶ κόλαξι καὶ ἑταίραις παραδοθησόμενος; ἢ ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς ἡσθησομένους τῇ δωρεᾷ,¹ τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος· οὐ-

¹ ἡσθησομένους τῇ δωρεᾷ Herwerden αἰσθησομένους τῆς δωρεᾶς MBS.

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hand over him,¹ and the bolt, glancing off into the Anaceum, set the temple afire and itself came near being broken to bits on the rock. But in the meantime it will be punishment enough for them if they see Timon enormously rich.

HERMES

What an advantageous thing it is to shout loudly and to be annoying and impudent. It is useful not only to pleaders in court but to petitioners to Heaven. Lo and behold, Timon, who is now wretchedly poor, will become rich in an instant because he prayed vociferously and outspokenly and drew the attention of Zeus, but if he had bent his back and dag in silence he would still be digging neglected.

RICHES

But I really can't go to him, Zeus.

ZEUS

Why not, my good Riches, when I have bidden you to do so?

RICHES

Why, by Zeus, because he treated me contemptuously, bundled me out, made ducks and drakes of me, although I was his father's friend and all but thrust me out of the house with a pitchfork, throwing me away as people throw hot coals out of their hands. Am I to go back, then, and be betrayed into the hands of parasites and toadies and prostitutes? Send me to men who will be pleased with the gift, Zeus, who will be attentive to me, who hold me in honour and yearn for me, and let these

¹ Lucian is referring to the fact that Pericles intervened in favour of Anaxagoras when the latter was tried for impiety at Athens.

τοι δὲ εἰ λαρεὶ τῇ ποιῇ συνεστῶσαν ἢ προτι-
μῶσιν ἡμῶν, καὶ διφθέρας παρ' αὐτῇ λαβύντας καὶ
διεπλάαν ἀγανατώσαν ἀθλῆσι τῆταροι ὀφθαλμοὶ
ἀποφαιρόντες, οἱ δεσπότηντοις θωρεῖαι ἀμελήτοι
τρομακτικοί.

ΕΣΤΙ

- 13 Οὐδὲν ἔτι τοιοῦτον οὐ Τίμων ἐγγράσσει περὶ σέ
πάνου γὰρ αὐτοῦ ἡ διέπλλα πεπαιδαγωγήκεν, εἰ μὴ
παντοπασίᾳ ἀμελήτης ἐστὶ τὴν σφύν, ὥς χρὴ
σέ ὅτι τῇ ποιῇ προαιριεῖσθαι συνένται πάν
μεμψ' μίσηται εἶναι μοι δοκεῖς ὅτι νῦν μὲν τὸν
Τίμονα αἰτιά, δύναι σοὶ τὰς θύρας ἀναπετάσας
ἄφαι περιουστειν ἐλευθέρως οὐτε ἀποκαλῶν
οἷτο ζήλοτυπῶν ἄλλοτε δὲ τοῦναντίον ἡγανακτοῖς
κατὰ τὸν πλουσίον κατακαλεῖσθαι λέγων
πρὸς αὐτῶν ὑπο μοχλοῖς καὶ κλεισίαι καὶ σημείων
ἐπιτάλαῖς ὥς μηδὲ παρακίψαι σοὶ ἐν το φαν
δυνατὸν εἶναι ταῦτα γοῦν ἀποδύρου πρὸς με,
ἀποπνευσθαι λέγων ἐν πολλῇ τῇ σκοτῇ καὶ
διὰ τοῦτο ὥχρος ἡμῶν ἴφαινον καὶ φροντιδὸς
ἀνέπλωται, συνεστῶσας τοις δακτυλοῖς πρὸς τὸ
ἔχει τοῦ λογισμοῦ καὶ ἀποδράσεσθαι ὅπειλῶν εἰ
εἰσὶν λαῖβοι παρ' αὐτῶν καὶ ὅλας τὰ πρῆγμα
νπερδύουσαν εἰδῆσαι σοὶ, ἐν χαλκῷ ἢ σιδήρῳ τῇ
θαλάμῃ καθύπερ τὴν Δαίμνην παρθινύσασθαι
ἢν ἀκριθέσι καὶ παμπροτῆρας παιδαγωγοῖς ἀνα
14 τρεφομένοι τῷ Τόκῳ καὶ τῷ Λογισμῷ ἄτοπα
γοῦν ποιῶν ἔφασκε αὐτοὺς ἐρῶντας μὴ εἰς ὑπερ
βολῆν, ὅταν δὲ σπολαίνω οὐ τολμῶντας, οὐδέ ἐν
ἀθλῆσι χρομάνους τῇ ἐρωτῇ σφίοντες γὰρ ὄντας, ἀλλὰ
φυλάττειν ἐγγηγορούτας, ὅς το σημείων καὶ τὸν
μοχλὸν ἀσκαρδάρμυατι βλέποντας, ἰκαρῆν ἀπο-

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riches shade with Poverty whom they prefer to me, let them get a crooked shin and a peck from her and be content: poor wretches with a wage of four clams, they who heedlessly fling away ten talent gifts.

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Timon will never again treat you in any such way, for as soon the smell of his sack is completely in evidence, his sack has certainly taught him that he should have presented you to himself. It seems to me however that you are very faint feeling. Now you are fainting I must needs be feeling him I was given for you and not you given him free. He tries making you a new offering, ~~gives~~ but at other times it was quite the reverse. I used to go and get angry at the rich and say that they looked you up with snouts and keys and seals to such an extent that you could not put your head out into the light of day. At all events that was the last that you used to make to me saying that you were being stifled in deep darkness. That was why you presented yourself to us just and full of woe and your fingers deformed from the habit of counting on them and threatened that if you got a chance you would run away. In short you thought it a terrible thing to send a virgin as like Dancer in a hamper of lumps of iron and to be brought up under the care of those perverse and unmerciful guardians, Interest and Accounts. As a matter of fact you used to say that they acted shamefully in that they loved you to excess, yet did not dare to enjoy you when they might and instead of giving free rein to their passion when it lay in their power to do so, they kept watch and ward looking needles at the soul and the bolt, for they thought it enjoyment

λαύειν εἰομένους οὐ τὸ αὐτοῦς ἰπολαύειν ἔχειν,
 ἀλλὰ τὸ μηδενὶ μεταλιδναί τῆς ἀπολαύσεως,
 καθάπερ τὴν ἐν τῇ φαιτῇ κίψα μητὲ αὐτῇ
 ἐσθίουσαν τῶν κρητῶν μητὲ τῇ Ἰππῃ τεινόντι
 ἐπιτρέπουσαν καὶ πρῶσιτι γε καὶ κατεγγέλας
 αὐτῇ φειδόμενῳ ἐπὶ φιλαττάτων καὶ το καινό-
 τατον αὐτοῦς ζήλοτιπουντων, ἡγνούστων δὲ ὡς
 κατήρατος οἰκίτης ἢ οἰκοκομος πεδωτριψ ὑπείσιων
 λειθρσιως ἐμπαρρησισει, τὸν παροδαίμονα καὶ
 ἀνέραστον δεσπότην πρὸς ἡμῖρον τι καὶ μικρό-
 στομον λιχνιδίου καὶ διψαλέον θιναλλιδιον
 ἐπαγρυπνῶν ἰησας τοῖς τοκοῖς πᾶς οὖν οὐκ
 ἄδιστα ταῦτά σου, πάλαι μὲν ἐκείῳα αἰτιᾶσθαι, νῦν
 δὲ τῇ Τιμῳι τα ἐναγτία ἐπικαλεῖν,

ΠΑΡΤΟΣ

- 15 Καὶ μὴν εἴ γε τιληθες ἐξιτηζοις, ὁμῶς σοι
 εὐλόγα δοξῶ ποιῶν· τοῦ τε γὰρ Τιμῳος το πᾶν
 τοῦτο ἀνείμενον ἡμέλει καὶ οὐκ ευνοικον ὡς πρὸς
 ἐμὲ εἰσώτας ἀνδοκοιη τοῦς τε αὐ κατακλειστον
 ἐν θυραις¹ καὶ σκοτφ φυλάττονται, ὅπως αὐτοῖς
 παχυτερος γενκοιμην καὶ πιμελής καὶ ὑπέρογκος
 ἐπιμελουμένους, οὔτε πρῶσπτομαναις αὐτοῖς οὔτε
 ἐς τὸ φῶς προπαγονται, ὡς μηδὲ οφθειην πρὸς
 τινος, ἀποητοῦς ἐνομιζον εἶναι καὶ ὑβριστις, οὐδὲν
 ἀδικοῦντά με ὑπὸ τασούτοις δεσμοῖς κατασῆ-
 ποντας, οὐκ εἶδοται ὡς μετὰ μικρον ἄπισιν ἄλλῃ
 16 τῷ τῶν εὐδαίμωνων με καταλιποστας. οὐτ' οὖν
 σκαιουτ οὔτε τοῖς πᾶν προχειρους εἰς ἐμὲ τοῦ-
 τους ἐπαινῶ, ἀλλὰ τοῦς, ὅπερ ἀριστων ἐστι, μέτρως

¹ Τοῦτο συμπροσέδ. ὁμοῦς ποσῶν ἀδίκως ὁμοῦς ἔδωκε, ἡνδίασται.

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enough, not that they were able to enjoy you themselves, but that they were shutting out everyone else from a share in the enjoyment, like the dog in the manger that neither ate the barley herself nor permitted the hungry horse to eat it. Moreover, you laughed them to scorn because they scrimped and saved and, what is strangest of all, were jealous of themselves all unaware that a cursed valet or a shackle-burdening steward would slip in by stealth and play havoc, eating his luckless unloved master to sit up over his interests beside a dim, narrow-necked lamp with a thirsty wick. Why, then, is it not my lot in you, after having found fault with that sort of thing in the past, to charge Timon with the opposite now?

RICHS

Really, if you look into the truth, you will think that I do both with good reason, for Timon's extreme laxity may fairly be deemed inconsiderate and unfriendly toward me, and on the other hand, wren men kept me locked up in dark coffers, taking pains to get me fat and plump and overgrown, and neither laid a finger on me themselves nor brought me out into the light of day for fear that I might be seen by someone else, I used to consider them senseless and arrogant because they let me grow soft in such distance when I had done no wrong, and were unaware that after a little they would go away and leave me to some other favourite of fortune. I have no praise, therefore, either for these men or for those who are very free with me, but only for those who will do what is best and observe modera-

ἐπιθήσονται τῷ πραγmati καὶ μὴτε υφεξομένους
τὸ παραπαν μὴτε προσησμένους τὸ ὅλον

- Σκοπεῖ γινρ, ὦ Ζεῦ, πρὸς τοῦ Διὸς εἴ τις νόμφ
γῆμαι γυναικα νῆαν καὶ καλὴν ἔπειτα μὴτε
φυλατται μὴτε ζηλοτυποὶ το παραπαν, ἀφίεις καὶ
βαδίζεις ἔνθα ἰθιλοι νύκτωρ καὶ μεθ' ἡμέραν καὶ
συνεῖναι τοῖς βουλομένους μᾶλλον δὲ αὐτοὺς
ἀπάγει μοιχευθησαμένην ἱνοῦγων τας θυρας καὶ
μαστρωπειων καὶ πυνται ἐκ' αὐτὴν καλῶν, ἄρα ὁ
τοιούτος ἐρᾶν δοξείεν ἄν, οὐ σὺ γε, ὦ Ζεῦ, τοῦτο
17 φαιης ἄν, ἐρασθεὶς πολλοῖσι· εἰ δὲ τις ἱμπάλιν
ἐλευθέραν γυναικα εἰς τὴν οἰκίαν νόμφ παραλαβὼν
ἐκ ἀροτῶν παιδῶν γνησιῶν οὐ μὴτε αὐτοὺς προσ-
ἔκτοιτο ἀπμαιας καὶ καλῆς παρθένου μὴτε ἄλλῃ
προσθλεπειν ἐπιτρέποι, ὄγονον δὲ καὶ στείραν
κατακλεισας παρθενεῖσι, καὶ ταῦτα ἐραν φασσων
καὶ δηλὰς ὦν ἀπὸ τῆς χροας καὶ τῆς σαρκος
ἐτετηκμιας καὶ τῶν ὀφθαλμῶν ἱποδιεύκωτων,
ἰσθ' ἔπως ὁ τοιούτος οὐ παραπαιμν δοξείεν ἄν,
διδὼν παιδοποιεῖσθαι καὶ ἀπολαίμει τοῦ γάμου,
καταμαρμινων εὐπροσωπον οὕτω καὶ ἑπέραστον
κόρην καθάπερ ἱερειαν τῇ ἡεσμοφόρῃ τριφῶν διὰ
παντός τοῦ βίου, ταῦτα καὶ αὐτοὺς ἀγανακτῶ.
πρὸς ἐνίων μὲν ἀτίμως λακτιζομενος καὶ λαφύς
σομενος καὶ ἐξαντλοίμενος, ὑπ' ἐνίων δὲ ὥσπερ
εὐτογματοῖας δραπετῆς πεπεδωμένος

ΣΕΥΣ

- 18 Τί οὖν ἀγανακταῖ κατ' αὐτῶν διδοῦσι γὰρ
ἀμφὶ καλὴν τὴν οἰκην, οἱ μετ' ὥσπερ οὐ Τανταλος
ἀποταὶ καὶ ὄγενετοὶ καὶ ξηροὶ τὸ στομα, ἐπεὶ

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tion is the thing neither holding hands off altogether nor throwing me away outright.

Look at it in this way *Zeus* in the name of *Zeus*. If a man should take a young and beautiful woman for his lawful wife and then should not keep watch of her or display jealousy at all but should let her go wherever she would by night and by day and have to do with anyone who wished say more, should himself induce her to commit adultery, opening his doors and playing the go-between and inviting everybody in to her would such a man appear to love her? You at least *Zeus* who have often been in love would not say so. (On the other hand suppose a man should take a woman of gentle birth into his house and a room for the protection of children and then should neither lay a finger on the ripe and beautiful maiden himself nor suffer anyone else to look at her but should pick her up and keep her a maid chaste and sterile asserting however that he loved her and making it plain that he did so by his colour and wasted flesh and sunken eyes. Would not such a man appear to be out of his mind when, although he ought to have children and get some good of his marriage he lets so fair and lovely a girl fade by keeping her all her life as if she were sowed to Thetis? That is the sort of thing I myself am angry about, for some of them kick me about shamefully and tear my flesh and pour me out like water, while others keep me in shackles like a runaway slave with a brand on his forehead.

ZEUS

Then why are you angry at them? Both sorts pay a fine penalty, for these last like Tantalus, go hungry and thirsty and drenched, merely gazing at

κεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθύπερ ὁ
Φινεύς ἀπὸ τῆς φάρυγγος τὴν τροφήν ὑπὸ τῶν
Ἀρπυιῶν ἀφαιρούμενοι. ἀλλ' ἄπιθι ἤδη σωφρονε-
στερῇ παρὰ πολὺ τῷ Τίμῳ ἐντευξόμενος.

ΠΛΟΥΤΩΣ

Ἴκεῖνος γάρ ποτε παύεται ὥσπερ ἐκ κοφίνου
τετραπτημένου, πρὶν ὅλως εἰσρυῆναι με. κατὰ
σπουδὴν ἐξαυτῶν, φθίψαι βουλόμενος τὴν
ἐπιρροήν, μὴ ὑπέραιτλος εἰσπρεσῶν ἐπικλύσω
αὐτόν, ὥστε ἐς τὸν τῶν Δαναΐδων πίθον ὑδρο-
φορήσειν μοι δοκῶ καὶ μίτην ἐπαντλήσειν, τοῦ
κυτοῦς μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν
ἐκχυθισομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον
τὸ πρὸς τὴν ἔκχυσιν κεχηνὸς τοῦ πίθου καὶ
ἀκώλυτος ἢ ἔξυδος.

- 19 Οὐκοῦν εἰ μὴ ἐμφράζεται τὸ κεχηνὸς τοῦτο καὶ
ἔσται ἅπαξ¹ ἀναπεπταμένον, ἐκχυθέντος ἐν
βραχεὶ σου βραδίῳ εὕρησαι τὴν διφθεράν αὐθιγὴν
καὶ τὴν δικέλλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ'
ἄπιτε ἤδη καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο,
ὦ Ἑρμῆ, ἐπανιῶν πρὸς ἡμᾶς ἄγειν τοὺς Κυκλωπας
ἐκ τῆς Αἴτης, ὅπως τὸν κερανοῦ ἰκονισαντες
ἐπισκευάσωσιν· ὥς ἤδη γε τεθιγγμένον αὐτοῦ
δεησόμεθα.

ΣΤΙΜΗΣ

- 20 Προΐωμεν, ὦ Πλούτε. τί τοῦτο, ὑποσκάξεις;
ἐλελήθεις με, ὦ γενναῖα, οὐ τυφλὸς μόνον ἀλλὰ
καὶ χωλὸς ὢν

¹ ἔστιν ἑκατὶ A.M.H. : ἐν τῷ ἑκατὶ MSS. : τὸ εἰσάγει Oudot.

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their gold, while the others, like Phineus, have their food snatched out of their mouths by the Harpies. But be off with you now to Timon, whom you will find far more discreet.

RICHES

What, will he ever stop acting as if he were in a leaky boat and lading me out in haste before I have entirely flowed in, wanting to get ahead of the entering stream for fear that I will flood the boat and swamp him? No, and so I expect to carry water to the jar of the Danaids and pour it in without result, because the vessel is not tight but all that flows in will run out almost before it flows in, so much wider is the vent of the jar and so unhindered is the escape.¹

ZEUS

Well, if he doesn't intend to stop that vent and it turns out to have been opened once for all, you will speedily run out and he will have no trouble in finding his coat of skin and his pick again in the lees of the jar. But be off now and make him rich, and when you come back, Hermes, be sure to bring me the Cyclopes from Aetna, so that they may point my thunderbolt and put it in order, for we shall soon need it sharp.

HERMES

Let us be going, Riches. What's this? You're limping? I didn't know that you were lame as well as blind, my good sir.

¹ There are two distinct figures here. In both of them wealth is compared to water, but in the first it leaks in and is ladled out while in the second it is ladled in and leaks out. In the first figure we want a word meaning "boat," not "basket", and I assume therefore that *repêtoir* means "cove" here.

ΠΛΟΥΤΟΣ

Οὐκ ἄν τοῦτο, ὦ Ἑρμῆ, ἰδὼν ὅπῃ μὲν ἀπὸ πᾶσι τινα πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδὺς εἴμι καὶ χαλὰς ὑμφοτεροῖς, ὥς μόγις τελεῖν ἐπὶ τὸ τεῖμα, πραγμῆραςαιτος ἐνίοτε τοῦ περιμένοντος, ὅπῃ δὲ ὑπαλληκτεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὀνείρων ἰκνυτέρου· ἅμα γοῦν ἔπεσεν ἡ ὑσπληγξ, κίχῃ ἤδη ἀνακηρύττημαι νεικετικῶς, ὑπερπηδίσας τὸ σταδίου οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν.

ΚΡΙΜΙΣ

Οὐκ ἀληθῆ ταῦτα φης· ἐγὼ γὰρ τοι πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι χθες μὲν οὐδὲ ὀβολὸν ὥστε πριασθαι βρόχον ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε, καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστευόντες οἶμαι ὅτι μὴ ὄναρ πλουτοῦσιν.

ΠΛΟΥΤΟΣ

- 21 Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἑμαυτοῦ ποσὶ βαδίζει τότε, οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ὑποστέλλει με παρ' αὐτοὺς ἅτε πλουτοδοτῆς καὶ μεγαλυδαρον καὶ αὐτὸς ὢν δηλοὶ γοῦν καὶ τῷ ὀνόματι, ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δῆλτον ἐμβαλόντες με καὶ κατασημνῆσθαι ἐπιμελῶς φορηδὸν ἄράμενοι μετακομίζουσιν καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῇ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιῇ τῇ ὄβουρ σκεπομένος, περιμάχητος ταῖς γαλαῖς, ἐμὲ δὲ οἱ ἐπελπισαντες ἐν τῇ ἀγορῇ περιμένουσι καχηνοτες ὥσπερ τὴν χελαδόνα

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RICHES

It is not always this way, Hermes. When I go to visit anyone on a mission from Zeus, for some reason or other I am sluggish and lame in both legs, so that I have great difficulty in reaching my journey's end, and not infrequently the man who is awaiting me grows old before I arrive. But when I am to go away, I have wings, you will find, and am far swifter than a dream. Indeed no sooner is the signal given for the start than I am proclaimed the winner, after covering the course so fast that sometimes the onlookers do not even catch sight of me.

HERMES

What you say is not so. I myself could name you plenty of men who yesterday had not a copper to buy a rope with, but to-day are suddenly rich and wealthy, riding out behind a span of white horses when they never before owned so much as a donkey. In spite of that, they go about dressed in purple, with rings on their fingers, themselves unable to believe, I fancy, that their wealth is not a dream.

RICHES

That is a different matter, Hermes, I do not go on my own feet then, and it is not Zeus but Pluto who sends me—for he, too, is a bestower of riches and a generous giver, as his name implies. When I am to go from one man to another they put me in wax tablets, seal me up carefully, take me up and carry me away. The dead man is laid out in a dark corner of the house with an old sheet over his knees, to be fought for by the weasels, while those who have expectations regarding me wait for me in the public square with their mouths open, just as the

- 21 προσπετομένην τετριγύσσει σι ισοττοι· ἐπειδὴν δὲ
 τὸ σημεῖον ἀφαιρέθῃ καὶ τὸ λινὸν ἐντμηθῇ καὶ ἡ
 δέλτος ἀνοιχθῇ καὶ ἀνασηρυχθῇ μου ὁ παιὼν
 δεσποτῇ ἦτοι συγγενεῖ τις ἢ κυλαξ ἢ καταπύγων
 εἰσέτης ἐκ παιδικῶν τιμας, ὑπεξυρήμενος ἔτι τῆν
 γυνθορ, ἀντὶ ποικιλῶν καὶ παντοδαπῶν ἡδονῶν ἃς
 ἤδη ἔξωρος ἔω ὑπηρετήσεν αὐτῷ μέγα το μισθωμα
 ἐγνακίῳ ἀπελαβὼν, θαίνος μὲν, ὅστις ἂν ἡ ποτα,
 ἀρπασόμενος με αὐτῇ δέλτῃ θεῖ φερῶν ἀντὶ τοῦ
 τῶς Πιρριου ἢ Δρυμῶνος ἢ Τιβριου Μεγακλῆς ἢ
 Μεγαβλῆος ἢ Πρωταρχος μετονομασθεῖς, τοὺς
 ματῆς κεχηνότας ἐκείνους ἐπὶ ἀλλήλοισι ἀποβλε-
 πόντας καταλιπὼν ἀληθῆς ἄγοντας τὸ πένθος, οἷος
 αὐτοὺς ὁ θύναος ἐκ μυχαῦ τῆς παύσης διέφυγαν
- 22 οὐκ ολίγον το δάλαρ καταπίω· ὁ δὲ ἐμπροσθεν
 ὠθροσ¹· εἰς ἐμὴ ἀπειρεκαλὸς καὶ ταχυδαρμῶς
 ἀσθρῶπας, ἔτι τῆν πείδην πεφορικῶς καὶ εἰ παριων
 ἄλλως μαστιξείε τις ὀρθίαν ἐφιστάς τὸ οὔτ καὶ
 τῶν μυλῶσα ὥσπερ τὰ Ἄγκιστρος προσκυτῶν,
 οὐκέτι φορητός ἐστι τοῖς ἐντυγχάνουσιν, ἀλλὰ
 τοὺς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὁμοδουλούς
 μαστιγοὶ ὑποπειρωμένος εἰ καὶ αὐτῷ τα τοιαῦτα
 ἔξεσται, ἀχρι δὲ ἡ ἐπὶ παρῆξιόν τι ἐμπροσθεν ἢ ἰπ-
 ποτροφίας ἐπιθυμήσας ἢ κυλαξὶ παραδοὺς ἐαυτὸν
 ἀμνύουσιν ἢ μὴν ευμορφότερον μὲν Νίρῳς εἶναι
 αὐτῶν, ευγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου,
 ευσεβέστερον δὲ τοῦ Οὐλισσέως, πλουσιώτερον δὲ
 συνάρμα Κροισῶν ἐκπαιδεῖα, ἐν ἀκαρεῖ τοῦ χρόνου

¹ ἀγρόις, ὁ δὲ ἀγρόις γ, δ.

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swallow a chirping brood waits for her to fly home. When the seal is removed, the throat cut, and the scabs opened, they announce the name of my new master, either a relative or a toady or a lewd slave held in high esteem since the days of his wanton youth, with his clients shaven clean who in this way gets a generous recompense deserving so low that he is, for many and various favours which he did his master long after he had earned a discharge. Whoever he may be he matches me up, tabrets and all and runs off with me, changing his name from Pyrrhus or Dromus or I know not to Mezerles or Megaerus or Protarchus, while those others who opened their mouths in vain are left looking at one another and mourning in earnest because such a fine fish has made his escape from the nearest pocket of their net after swallowing quantities of bait. As for the man who has been hung head over ears into riches, an uncultivated, coarse grained fellow who still shudders at the cross, pecks up his ear if anyone casually flicks a whip in passing and worships the man as if it were the seat of the mysteries he is no longer endurable to those who encounter him but now to gentlemen and whips his fellow slaves, just to see if he himself can do that sort of thing until at length he falls in with a prostitute or takes a fancy to breed horses or gives himself into the keeping of toadies who swear that he is better looking than Nereus, better born than Cærops or Codrus, sharper witted than Cleonæus and richer than sixteen Croesuses in one and then in a moment, poor devil, he pours out all that was

¹ This refers to the process which they gave the dead man in the hope of influencing his will.

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ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιτοκίων
καὶ ὑρπαγίων καὶ πανουργιῶν συνεληγμένα.

ΕΡΜΗΣ

- 24 Αὐτά που σχεδὸν φῆς τὰ γινόμενα· ὁπόταν δ'
οὖν αὐτόπους βαδίζης, πῶς οὕτω τυφλὸς ὦν εὐρί-
σκεῖς τὴν ὁδόν; ἢ πῶς διαγιγώσκεις ἐφ' οὓς ἂν σε
ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν
ἄξιους;

ΠΑΡΟΥΤΟΣ

Οἶαι γὰρ εὐρίσκειν με . . . ὅτινές εἰσι; μὰ τὸν
Δία οὐ πᾶν· οὐ γὰρ ἂν Ἄριστείδην καταλιπὼν
Ἴπποκράτη καὶ Καλλιᾷ προσήειν καὶ πολλοῖς
ἄλλοις Ἀθηναίων οὐδὲ ὕβολου ἀξίοις.

ΕΡΜΗΣ

Πλὴν ἀλλὰ τί πράττεις καταπεμφθεὶς;

ΠΑΡΟΥΤΟΣ

~~Ἄνω καὶ κάτω πλανῶμαι, περιναστῶν ἄχρι ἂν~~
λάβω τινὶ ἐμπροσθέν· ὃ δέ, θάψας ἂν πρῶτός μοι
περιτύχῃ, ἀπαγαγὼν παρ' αὐτοῦ ἔχει, σὲ τὸν
Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.

ΕΡΜΗΣ

- 25 Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἰόμενός σε κατὰ
τὰ αὐτῷ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται
τοῦ πλουτεῖν ἄξιους;

ΠΑΡΟΥΤΟΣ

Καὶ μάλιστα δικαίως, ἀγαθέ, ὅς γε τυφλὸν ὄντα

¹ A line seems to have been lost here (de Jong) carrying
the ὁδόν ἢ τοὺς ἄξιους διαγιγώσκειν.

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accumulated little by little through many perjuries, robberies and villainies.

HERMES

Yes, that is just about the way of it. But when you go on your own feet, how do you find the way, since you are so blind, and how do you tell who the people are whom Zeus sends you to because he thinks they deserve to be rich?

RICHES

Do you suppose I find the way or tell who they are? Good Heavens, not a bit of it! Otherwise I would not have left Aristides in the lurch to go to Hipponicus and Callias and a great many others who do not deserve a copper ¹

HERMES

But what do you do when he sends you down?

RICHES

I wander up and down, roaming about until I come upon someone unawares, and that man, whoever he may be who happens on me, takes me home and keeps me, paying homage to you, Hermes, for his unexpected stroke of good-luck ²

HERMES

Then you have cheated Zeus, who thinks that you observe his decrees and enrich those who in his opinion deserve riches?

RICHES

Yes, and very properly, my friend, for although he

¹ Hipponicus was the father of Callias, and the son of another Callias, the founder of the family fortunes. There were several sinister stories current about the source of his wealth, but Lucian is probably thinking of the version given by Plutarch in the life of Aristides.

² A 1 windfalls were attributed to Hermes.

εἰδὼς ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω
 χρῆμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου,
 ὅπερ αὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι βῆδίνωι, Ἀμαυρόν
 οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἅτε τῶν μὲν ἀγα-
 θῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς
 πόλεσι τὸ πᾶν ἐπεχόντων, ῥῆον ἐς τοὺς τοιοῦτους
 ἐμπίπτω περιτῶν καὶ σαγήνευμαι πρὸς αὐτῶν.

ΕΡΜΗΣ

Εἴτα πῶς ἐπείδαν καταλίπης αὐτοὺς βῆδίνωι
 φεύγεις, οὐκ εἰδὼς τὴν ὁδόν;

ΠΛΟΥΤΟΣ

Ὁξυδερκῆς τότε πῶς καὶ ὑρτίπους γίνομαι
 πρὸς μόνον τὸν καὶ ῥὸν τῆς φυγῆς.

ΕΡΜΗΣ

- 26 Ἐτι δὴ μοι καὶ τοῦτο ἀποκρίναι, πῶς τυφλὸς
 ὢς—εἰρήσεται γάρ· καὶ προσέτι ὡχρὸς καὶ βαρὺς
 ἐκ τοῖν σκελοῖν τυσοῦτους ἐραστάς ἔχεις, ὥστε
 πάντας ἀποβλέπειν εἰς σέ, καὶ τυχόντας μὲν
 εὐδαιμονεῖν οἷσθαι, εἰ δὲ ἀποτύχοιεν οὐκ ἀνεχε-
 σθαι ζῶντας, οἶδα γοῦν τινες οὐκ ὀλίγους αὐτῶν
 οὕτως σου δυσέρωτας ὄντας ὥστε καὶ “ἐς βαθυκῆ-
 τεα πόντον” φεροντες ἔρριψαν αὐτοὺς καὶ “πε-
 τρῶν κατ’ ἡλιβατων,” ὑπερορῆσθαι νομίζοντες ὑπὸ
 σοῦ ὅτεπερ¹ οὐδὲ τὴν ὑρχὴν ἰώρας αὐτοὺς· πλήν
 ἀλλὰ καὶ σὺ ἂν εἴ οἶδα ὅτι ὁμολογήσειας, εἴ τι
 συνίης σαιτοῦ, κοριβαυτιᾶν αὐτοὺς ἐρωμένω τοι-
 οῦτε ἐπιμεμεγνότες

ΠΛΟΥΤΟΣ

- 27 Οἷε γὰρ τοιοῦτον οἷος εἰμι ὁρᾶσθαι αὐτοῖς,
 χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι προσέστιν;

¹ ὅτεπερ αὐτοὺς, ὅτεπερ ἰσχυρῶς.

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knew that I was blind, he kept sending me to search for a thing so hard to find, which long ago became eclipsed in the world, even a Lynceus could not find it easily, so dim and tiny is its light. So, as the good men are few and wicked men in great numbers fill the cities, it is easier for me to fall in with them in my wanderings and to get into their nets.

HEIMER

Then how is it that when you leave them you escape easily, since you do not know the way?

HEIMER

For some reason I become sharp of eye and swift of foot then, but only for the time of my escape.

HEIMER

Now just answer me this one more question. How is it that although you are blind (pardon my frankness), and not only that but pale and heavy-footed, you have lovers in such number that all men regard you with admiration and count themselves lucky if they win you, but cannot bear to live if they fail? In fact, I know a good many of them who were so desperately in love with you that they went and hung themselves "into the deep-bosomed sea" and "over the beetling crags"¹ because they thought you were cutting them when as a matter of fact you could not see them at all. But you yourself will admit, I am sure, if you know yourself, that they are crazy to lose their heads over such a beloved.

NICHES

Do you suppose they see me as I am, lame and blind and with all my other bad points?

¹ Theognis 175.

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ΕΡΜΗΣ

Ἄλλὰ πῶς, ὦ Πλούτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶν;

ΠΛΟΥΤΟΣ

Οὐ τυφλοὶ, ὦ ἄριστε, ἀλλ' ἡ ἀγνοία καὶ ἡ ἀπάτη, αἵ περ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτοὺς· ἔτι δὲ καὶ αὐτός, ὥς μὴ παντάπασιν ἄμορφος εἴην, προσωπεῖόν τι ἐρασμιώτατον περιθέμενος, διάχρυσον καὶ λιθοκυλλητον, καὶ ποικίλα ἐνδυε ἐντυγχύνω αὐτοῖς· οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾷν τὸ κάλλος ἐρώσι καὶ ἀπόλλυνται μὴ τυγχίνοντες· ὥς εἰ γέ τις αὐτοῖς ὄλον ἀπογυμνώσας ἐπέδειξέ με, δῆλον ὥς κατεγίνωσκον ἂν αὐτῶν ἀμβλυώττοντες τὰ τηλικαῦτα καὶ ἐρῶντες ἀνερίστων καὶ ἀμόρφων πραγμάτων.

ΕΡΜΗΣ

- 28 Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπεῖον αὐτοὶ περιθέμενοι ἔτι ἐξαπατῶνται, καὶ ἦν τις ἀφαιρῆται αὐτούς, θάπτουσι ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιντο; οὐ γὰρ ὅθι καὶ τότε ἀγνοεῖν εἰκὸς αὐτοὺς ὥς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὁρῶντας

ΠΛΟΥΤΟΣ

Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

ΕΡΜΗΣ

Τὰ ποῖα;

ΠΛΟΥΤΟΣ

Ἐπειδὴν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰσδέχεταιί με, συμπαραεἰσέρχεται μετ' ἐμοῦ λαθὼν ὁ τύφος καὶ ἡ ἀνοία καὶ ἡ μεγαλαυχία

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HERMES

But how can they help it, Riches, unless they themselves are all blind?

RICHES

They are not blind, good friend, but Ignorance and Deceit, who now hold sway everywhere, darken their vision. Moreover, to avoid being wondrously ugly, I always put on a very lovely mask, gay with tinsel and jewels, and an embroidered robe before I meet them; whereupon, thinking that they see my beauty face to face, they fall in love with me and despair of life if they do not win me. If anyone should strip me and show me to them, without a doubt they would reproach themselves for being shortsighted to that extent and for falling in love with things hateful and ugly.

HERMES

Why is it, then, that even after they are in the very midst of riches and have put the mask on their own face, they are still deluded, and would sooner lose their head than the mask if anyone should try to take it away? Surely it is not likely that they do not know that your beauty is put on when they see all that is under it.

RICHES

There are many things that help me in this too, Hermes.

HERMES

What are they?

RICHES

When a man, on first encountering me, opens his doors and takes me in, Pride, Folly, Arrogance, Effeminacy, Insolence, Deceit, and myriads more,

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καὶ μαλακία καὶ ὕβρις καὶ ἀπάτη καὶ ἄλλ' ἅττα
μυρία· ὑπὸ δὲ τούτων ἀπάντων καταληφθεὶς τὴν
ψυχὴν θαινώζει τε τὴ οὐ θαυμαστὴ καὶ ορέγεται
τῶν φευκτῶν κίμν' τὸν παντὶν ἐκείνων πατέρα τῶν
εἰσεληλυθότων κακῶν τέθειπε δορυφορούμενον ὑπ'
αὐτῶν, καὶ πάντα πρότερον πείθοι ἂν ἢ ἐμὲ
προέσθαι ὑπομείνειαν ἔν.

ΕΡΜΗΣ

- 29 Ὅτι δὲ λείος εἰ καὶ ὀλισθηρὸς, ὦ Πλοῦτε, καὶ
ὀνυκάτοχος καὶ διαφρευκτικός, οὐδεμίαν ἀντιλαβὴν
παρεχόμενος βεβαιῶν ἀλλ' ὥσπερ αἱ ἐγχείλεις ἢ
οἱ ὄφεις διὰ τῷ δακτύλῳ δραπετεύεις οὐκ οἶδα
ὅπως· ἢ Πενία δ' ἔμπαλιν ἐξώδης τε καὶ εὐλαβὴς
καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκῶτα ἐξ ἅπαντος
τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς
ἔχεσθαι καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ
μεταξὺ φλυαρούντας ἡμᾶς πρῶγμα ἤδη οὐ μικρὸν
διέλαβε.

ΠΛΟΥΤΟΣ

Τὸ ποῖον;

ΕΡΜΗΣ

Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὔτερ
ἔδει μάλιστα.

ΠΛΟΥΤΟΣ

- 30 Θάρρει τούτου γε ἔνεκα· ἐν τῇ γῇ αὐτοῦ δεῖ
καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπισκηψάς
εὐδου μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ
μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος.

ΕΡΜΗΣ

Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς· καὶ μοι
ἔπου ἐχόμενος τῆς χλαμυδος, ἄχρι ἂν πρὸς τὴν
ἐσχατιάν ἀφίκωμαι.

TIMON, OR THE MISANTHROPE

enter unobserved in my train. Once his soul is obsessed by all these, he admires what he should not admire and wants what he should shun, he worships me, the progenitor of all these ill's that have come in, because I am attended by them, and he would endure anything in the world rather than put up with losing me.

HERMES

But how smooth and slippery you are, Riches, how hard to hold and how quick to get away! You offer people no secure grip at all, but make your escape through their fingers in some way or other, like an eel or a snake. Poverty, on the other hand, is sticky and easy to grip, and has no end of hooks growing out all over her body, so that when people come near her she lays hold of them at once and cannot be disengaged easily. But in the midst of our gossip we have forgotten something rather important.

RICHES

What is it?

HERMES

We have not brought along Treasure, whom we needed most.

RICHES

Be easy on that score, I always leave him on earth when I go up to you, bidding him to stay at home with the door locked and not to open to anyone unless he hears me calling.

HERMES

Well, then, let's alight in Attica now. Take hold of my cloak and follow me til I reach the outlying farm.

ΠΛΟΥΤΟΣ

Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν· ἐπεὶ ἦν γε ἀπολίπης με, Ὑπερβόλῳ τάχα ἢ Κλέωνι ἐμπεσοῦμαι περινοστών, ἀλλὰ τίς ὁ ψόφος οὗτός ἐστιν καθάπερ σιδήρου πρὸς λίθον;

ΕΡΜΗΣ

- 31 Ὁ Τίμων οὕτως σκύπτει πλησίον ὀρεινὸν καὶ ὑπόλιθον γήδιον, παπαὶ καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκαῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ὑπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων.

ΠΛΟΥΤΟΣ

Τι οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην, οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.

ΕΡΜΗΣ

Ἄλλως ἔδοξε τῷ Δί· μὴ ἀπαδειλιῶμεν οὖν.

ΠΕΝΙΑ

- 32 Ποῦ τοῦτον ὑπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν;

ΕΡΜΗΣ

Ἐπὶ τούτῳ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.

ΠΕΝΙΑ

Νῦν ὁ Πλούτος ἐπὶ Τίμωνα ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἀξίου ἀπέδειξα; οὕτως ἄρα εὐκαταφρονητός ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτῆμα εἶχον ἀφαιρεῖσθαι

TIMON, OR THE MISANTHROPE

RICHES

It is very good of you to lead me, Hermes, for if you should leave me behind I would soon run against Hyperbolus or Cleon as I strayed about. But what is that noise as of iron on stone?

I THINK

Our friend Timon is digging in a hilly and stony piece of ground close by. Oh, Poverty is with him, and so is Toil, likewise Endurance, Wisdom, Manliness, and the whole host of their fellows that serve under Captain Starvation, a far better sort than your henchmen.

RICHES

Then why not beat a retreat as quickly as possible, Hermes? We can't accomplish anything worth mentioning with a man that is hedged in by such an army.

HERMES

Zeus thought differently, so let's not be cowardly

POVERTY

Where are you going with that person whom you have by the hand, Hermes?

HERMES

Zeus sent us to Timon here.

POVERTY

Is he sending Riches to Timon now, when I have made a noble and a valuable man of him, after taking him over in a wretched plight that was due to Luxury and putting him in charge of Wisdom and Toil? Then am I, Poverty, so easy to slight, think you, and so easy to wrong that I can be robbed of my

με, ὑκριθῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵνα αὖθις
 ἡ Πλοῦτος παραλαβὼν αὐτὸν "Τβρει καὶ Τύφῳ
 ἐγχειρίσας ὁμοιον τῷ πάλαι μαλθακὸν καὶ
 ἀγεννῆ καὶ ἀνύιτον ἀποφηνῆας ἀποδῶ πάλιν ἐμοὶ
 ῥάκος ἤδη γεγενημένον,

ΕΡΜΗΣ

"Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διὶ·

ΠΕΝΙΑ

- 33 Ἀπέρχομαι· καὶ ἡμεῖς δέ, ὦ Πύρρ καὶ Σοφία
 καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μου. ὡςτος δὲ τάχα
 εἴσεται, οἷαν με εὖσαν ὑπολείψει, ἀγαθὴν συν-
 εργὸν καὶ διδάσκαλον τῶν ὑρίστων, ἥ συνὼν
 ὑγμεινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώ-
 μην διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν
 ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα,
 ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜΗΣ

"Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

ΤΙΜΩΝ

- 34 Τίνας ἐστέ, ὦ κατάρατοι; ἢ τί βουλόμενοι
 δεῦρο ἦκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνο-
 χλήσοντες, ἀλλ' οὐ χαίροντες ἅπιτε μιαιοὶ πάντες
 ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μῖλα βυλλῶν τοῖς
 βώλοισι καὶ τοῖς λίθοις συντρίψω

ΕΡΜΗΣ

Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώ-
 πους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι,
 οὐτοσὶ δὲ ὁ Πλοῦτος· ἔπεμψε δὲ ὁ Ζεὺς ἑπακού-
 σας τῶν εὐχῶν, ὥστε ἀγαθῇ τύχῃ δέχοι τὸν ὄλβον
 ἀποστὰς τῶν πόνων.

TIMON, OR THE MISANTHROPE

only possession after I have thoroughly perfected him in virtue, in order that Riches, taking him over again and giving him into the hands of Insolence and Pride, may make him soft, unmanly and base as before, and then return him to me reduced to a clout?

HERMES

It was the will of Zeus, Poverty

POVERTY

I am going, follow me. Toil and Wisdom and the rest of you. This man will soon find out whom he is deserting in me—a good helpmate and a teacher of all that is best, through whose instruction he kept well in body and sound in mind, leading the life of a real man, relying on himself and holding all this abundance and excess to be nothing to him, as indeed it is.

HERMES

They are going, let us approach him.

TIMON

Who are you, plague take you, and what do you want that you come here to bother a man at work and earning his wage? You will go away sorry that you came, vile wretches that you are, every one of you, for I'll very soon throw these clods and stones at you and break every bone in your bodies.

HERMES

No, no, Timon! don't throw at us, for we are not men. I am Hermes and this is Riches. We were sent by Zeus in answer to your prayers. So desist from your labours and accept prosperity, and good luck to you!

ΤΙΜΩΝ

Καὶ ὑμεῖς οἰμώξεσθε ἤδη καίτοι θεοὶ ὄντες, ὥς φατε· πάντας γὰρ ἄμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τουτουὶ δὲ τὸν τυφλόν, ὅστις ἂν ᾗ, καὶ ἐπι-
τρίψαι μοι δοκῶ τῇ δικέλλῃ.

ΠΑΥΤΟΣ

Ἀπίωμεν, ὦ Ἑρμῇ, πρὸς τοῦ Διός, μελαγχολᾷν γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακὸν ἐπέλθω προσλαβών.

ΕΡΜΗΣ

35 Μηδὲν σκαῖόν, ὦ Τιμῶν, ἀλλὰ το πινυ τοῦτο ἄγριον καὶ τραχὺ καταβαλὼν προτείνας τῷ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πύλιν καὶ ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπεριρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

ΤΙΜΩΝ

Οὐδὲν ὑμῶν δάομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλοῦτος ἢ δίκηλλα, τὰ δ' ἄλλα εὐδαιμονε-
στατός εἰμι μηδενός μοι πλησιάζοντος.

ΕΡΜΗΣ

Οὕτως, ὦ ταί, ἀπανθρώπως;

τόνδε φέρω Διὶ μῦθον ἀπηνεία τε κρατερόν τε;
καὶ μὴν εἰκός ἦν μισάνθρωπον μὲν εἶναι σε
τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισύθεον δε
μηδαμῶς, οὕτως ἐπιμαλουμένων σου τῶν θεῶν,

ΤΙΜΩΝ

36 Ἄλλὰ σοὶ μέν, Ἑρμῇ, καὶ τῷ Διὶ πλείστη

TIMON, OR THE MISANTHROPE

TIMON

You shall catch it too, even if you are gods, as you say, for I hate all alike, both gods and men, and as for this blind fellow, whoever he may be, I shall certainly break his head with my pick.

RICHES

Let's go, Hermes, in the name of Zeus, in order that I may not come to some harm before going; for the man is uncommonly crazy, it seems to me.

FERMES

Let's have no roughness, Timon. Lay aside this excessive rudeness and asperity, stretch out your hands and take your good fortune. Be rich once more and a leading man in Athens, and cut the acquaintance of those ingrates of old, keeping your wealth to yourself.

TIMON

I don't want anything of you, don't bother me. My pick is riches enough for me, and in all other respects I am as happy as can be if only nobody comes near me.

HERMES

Such an uncivil answer, friend?

"Will you I carry to Zeus those words so repellent and stubborn?"¹

True enough, it is reasonable for you to hate men after they have treated you so horribly, but not in the least to hate the gods, who take such good care of you.

TIMON

I am very much obliged to you, Hermes, and to

¹ *Iliad*, 15, 202.

THE WORKS OF LUCIAN

χίρις τῆς ἐπιμελείας, ταυτοὶ δὲ τοῦ Πλουτοῦ εἰς
ἐν λαβοίμε

ΣΡΜΗΞ

Τί δή;

ΤΙΜΩΝ

Ἵ)· καὶ πάλαι μυρίων μοι πενήν πέντιος οὐτος
ἐπτεστή κυλαξί τε παραδόντε καὶ ἐπιβουλῶν
ἐπαγαγῶν καὶ μῖσοι ἐπηγυῖρας καὶ ἡδοναίης
διαφθειράς καὶ ἐπιφθοῶν ἀποφῆται, τέλος δὲ
ἄφρων καταλιπὼν οὕτως ἀπιστῶν καὶ προδοτικῶν
ἢ βέλτιστῃ δὲ Ἰλαμῇ πόρει με τοῖς μὲνδρικῶτα-
τοις καταγυμνάσασα καὶ μετ' ἀληθείας καὶ παρ-
ρησίας προσομιλοῦσα τῇ τε ἰνῆγα καὶ αὐμῶντι
παρεῖχε καὶ τῶν παλλῶν ἐκείνων καταφρονεῖς
ἐπαίδειναι· ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτίσασά
μοι τοῦ βίου καὶ λείψασα ὅστις ἦν ὁ πλοῦτος ὁ
ἐμός· ἔν οὔτε κυλαξὶ θάπτειν οὔτε σφυροφάκῃ
φάθων, οὐδ' ὅπως παραξενύει, οὐκ ἐκαλησιαστικῇ
ψηφοφορήσας, οὐδ' τυραννὶς ἐπιβουλεύσας ἀφελῇ
37 σθαι δύναται· ἀν. ἐρρωμένος τοιγαροῦν ὑπὸ τῶν
πατρῶν τὸν ὄγκον τουτοῦ φιλοπόνως ἐπεργάζε-
μενος, οὐδὲν φοβῶμαι τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ
ὁ ἀρκεῖ ἔχω τὰ ἀλφίτα παρὰ τῆς ἀκελλῆς ὥστε
παλινδρόμος ἅπτεσθαι ὡς Ἑρμῇ τοῦ Πλουτοῦ παρ-
ηγῆν τῇ Διὶ ἐμοῦ δὲ ταῦτα ἱκανῶν ἦν, πικρὰς
ἀνθρώπων ἡδονὰς οἰμωξίῳ παύεται.

ΣΡΜΗΞ

Μηδαμῶς, ἀγαθὴ· οἱ γὰρ πάντες οἷσιν ἐπι-
τῆδοιαι πρὸς οἰμωγὴν· ἀλλ' εἰς τὰ σφίλα ταῦτα
καὶ μετὰ κατ', καὶ τὸν Πλουτοῦ παρὸς αὐτοῦ
ἀποβλήτω ἐστὶ τὰ δῶρα τὰ παρὰ τοῦ Διὸς.

Ἰουλιανὸς ἐκ αὐτοῦ ἀπογαγὼν MSB

TIMON, OR THE MISANTHROPE

Zeus for the care, but I must decline to take your friend Riches.

HERMES

Why, pray?

TIMON

Because in bygone days he caused me infinite harm by giving me over to toadies, setting plotters upon me, stirring up hatred against me, corrupting me with high living, making me envied and finally abandoning me in such a faithless and traitorous way. But my good friend Poverty developed my body with tasks of the most manly sort, conversed with me truthfully and frankly, gave me all that I needed if only I worked for it, and taught me to despise the wealth I once cherished making me depend upon myself for my hope of a living and showing me wherein lay my own riches, which could not be taken away either by a toady with flattery or by a blackmailer with threats, by a mob in a gust of passion, a voter with his ballot or a tyrant with his intrigues. Strengthened therefore by my labours I work upon this farm with pleasure in my toil seeing nothing of the life in the city and getting ample and sufficient sustenance from my pick. So wend your way back again, Hermes taking liches up to Zeus. For my part, I should be content if I could bring sorrow to the whole world, young and old alike.

HERMES

Don't say that, my friend, they do not all deserve sorrow. Come, stop this childish display of ill temper and take Riches. Gifts that come from Zeus are not to be flung away.

THE WORKS OF LUCIAN

ΠΑΡΟΤΤΟΣ

Βούλει, ὦ Τιμων, δικαιολογήσωμαι πρὸς σέ, ὁ
χαλασάνεις¹ μοι λεγόντι.

ΤΙΜΩΝ

Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προαιμίῳ,
ὥσπερ οἱ επιτριπτοὶ ῥήτορες ἀνέξομαι γὰρ σε
ὀλυνά λεγόντα διὰ τὸν Ἔρμην τοῦτοισιν

ΠΑΙΟΥΤΤΙΣ

- 20 Ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν πρὸς² αὐτῷ
πάλλα ὑπὸ σοῦ κατηγερῆσθαι ὁμῶς δὲ ὄρα εἰ τί
σε, ὡς φησι, ἰδέσθαι, δὲ τῶν μὲν ἡδίστων ἀπαιτῶν
αἵτιος σοὶ κατεστῆκε τιμῆς καὶ προεδρίας καὶ στε-
φανῶν καὶ τῆς ἅλης τρυφῆς περιύλεπτος τε καὶ
μειδίμος δι' ἐμὲ ἵσθα καὶ περισπυρόσαστος εἰ δὲ τι
χαλασὸν ἐὰν τῶν κολακῶν πέποιθας, ἀναίτιος ἔγωγε
σοὶ μάλλον δὲ αὐτὸς ἠδίστημαι τοῦτο ὑπὸ σοῦ διὰ τι
μὲ οὕτως ἀτιμῶν ὑπέβαλες ἄνδρυσιν καταρατοῖς
ἐπαινοῦσι καὶ καταγοητευοῦσι καὶ πάντα τροπῶν
ἐπιβουλευοῦσι μοι καὶ τὰ γε τελευταῖον ἐφῆσθα,
ὥς προδεύωμι σε, τοῦναντίον δ' ἄν³ αἰτοὶ ἐγκαλε-
σαιμι σοὶ πάντα τροπῶν ἀπέλαβεις ὑπὲρ σοῦ καὶ
ἐπὶ κοφελὴν ἐξέσθεις τῇ οἰκίᾳ τοιγαροῦν ἄντι
μαλακῆς χλπίδος ταύτην τὴν δεξιέραν ἢ τιμω-
τάτη σοὶ Περμα περιτέθεικεν ὥστε μαρτυρῆσαι
Ἑρμῇ οὔτως, πῶς κτενεὺς τὸν Δία μηδεὶς ἦσιν
παρὰ σέ οὔτως δυσμενῶς μοι προσκυνησμένους.

ΕΡΜΗΣ

- 20 Ἄλλα νῦν ὀρέξ, ὦ Πλάυτε εἶς ἤδη γυγνέσθαι,
θεοὺς θαρρῶς συνδιατρίβε αὐτῷ καὶ σὺ μὲν

¹ χαλασάνεις, ἢ ὡς καὶ χαλασάνεις ἢ ὡς καὶ χαλασάνεις

² πρὸς σέ, ὡς καὶ πρὸς σέ, ὡς καὶ πρὸς σέ, ὡς καὶ πρὸς σέ

TIMON, OR THE MISANTHROPE

RICHES

Do you want me to reason with you Timon, or shall you be offended at me if I say anything?

TIMON

Speak, but not at length nor with a preface, like a usually orator. I will endure a few words from you for the sake of Hermes.

RICHES

Perhaps I ought really to speak at length in reply to so many charges made by you. However, judge whether I have wronged you as you say. It is I who brought you everything that is delightful—honour, precedence, civic crowns, and every form of luxury, and you were admired and puffed and courted, thanks to me. On the other hand, if you have suffered any cruel treatment at the hands of the toadies, I am not to blame, rather have I myself been wronged by you because you so basely put me at the mercy of scoundrels who praised you and bewitched you and intrigued against me in every way. Again, in closing, you said that I played you false, but on the contrary I could myself bring that charge against you, for you drove me off in every way and thrust me head foremost out of your house. That is why Poverty, whom you hold so dear, has dressed you in this coat of skin instead of a soft mantle of wool. So Hermes will testify how ardently I besought Zeus not to make me come to you again as let you had treated me with such hostility.

HERMES

But now you see how much he has become, Riches; so do not hesitate to remain with him. Timon, go

σκάπτε ὥς ἔχει· σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

ΤΙΜΩΝ

Πειστέον, ὦ Ἑρμῆ, καὶ αὖθις πλουτητέον. τί γὰρ ἂν καὶ πύθοι τις, ὅποτε· οἱ θεοὶ βιαζοῦντο· πλὴν δὴρα γι εἰς οἴῃ με πράγματα ἐμβαλλεῖς τὸν κακοδαίμονα, δεῖ ἄχρι νῦν εὐδαιμονέστατα διαγων χρυσὸν ἄφω τσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τσαύτας φροντίδας ἀναδεξομαι.

ΧΡΗΜΙΣ

- 40 Ἐπύστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγῶσιν ὑπὸ τοῦ φθόρου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτνην ἐς τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΤΤΟΣ

Ὁ μὲν ἀπελήλυθεν, ὥς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γὰρ σοι τὸν Θησαυρὸν ὑπελθὼν μᾶλλον δὲ παῖς. σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι· τουτῷ καὶ παρασχεῖ ἑαυτὸν¹ ἀνελεῖσθαι· σκάπτε, ὦ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῖν ἀποστήσομαι.

ΤΙΜΩΝ

- 41 Ἄγε, ὦ δικέλλα, νῦν μοι ἐπίρρωσον σεαυτὴν καὶ μὴ κόμης ἐκ τοῦ βαθύτου τὸν Θησαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ τεραστιε καὶ φίλοι Κορυβάντες καὶ Ἑρμῆ κερδῶε, πόθεν τσοῦτον χρυσιον; ἢ που ὄναρ ταῦτά ἐστι, δέδια γούν μὴ ἀνθρακας εὖρω ἀντηρόμενοι· ἀλλὰ μὴν

¹ ἐκεῖτο Hesychius: ἐκεῖται MSS.

² παρέσχεε ἑαυτὸν A.M.H.: παρέσχει εἰσαυτὸν Dindorf: παρέσχεε σεαυτὸν MSS.

TIMON, OR THE MISANTHROPE

on digging without more ado and you, Riches, bring Treasure underneath his hoe, for Treasure will obey your call.

TIMON

I must comply, Hermes, and be rich again for what can a man do when the gods constrain him? But look at all the trouble you are panging me into, curse the luck! Until now I was leading the happiest of lives, but in a moment, though I have done no wrong, I am to receive so much gold and to take on so many cares

HERMES

Endure it, Timon, for my sake, even if it is difficult and unbearable, in order that those toadies may burst with envy. And now I am going to fly up to Heaven by way of Actna.

RICHES

He has gone, it seems, for I infer it from the fluttering of his wings. Wait here, and I will go away and send Treasure to you. But, no, strike in. Ho, Treasure of Gold! Submit to Timon and let yourself be dug up. Dig, Timon, and bring down deep strokes. I will leave you to yourselves.

TIMON

Come, pick be strong for me now and don't flag in the task of calling Treasure out of the depths to the light of day. O Zeus, god of miracles! O gracious Corybants! O Hermes, god of gain! Where did all this gold come from? Is this a dream? I am afraid I may wake up and find nothing but ashes. No

χρυσίον ἰστὶν ἐπίσημον, ὑπὲρ Ἰθρον, βαρυ καὶ τῆς
προσέφιν ὑπερηδίατον.

ὦ χρυσέ, ἐξ ἡμᾶ καλλίστων βροτοῖτ

α ὦ μίσην γὰρ πῖ κτι διαπρέμεις καὶ νυττωρ καὶ
μὲν ἡμέραν ἔλθε ὦ φίλτατε καὶ ἐρασιμώτατε,
εὐν παίδευμαι γὰ καὶ δια ποτε γινεσθαι χρυσῶν
τιτ γὰρ οὐκ ἂν παρθίνας πηλαπτοταμένοις ταῖς
σολῶναις ὑπεῖλεξατο οὕτω καλὸν ἐραστήν διὰ τοῦ
42 τεγούκ σπτερριπύτα, ὦ Μίδα καὶ Κρηισα καὶ τὰ
ἐν Δελφοῖς πηλαπτοματα, ὡς εὐδὲν ὕρα ἴτε ως πρὸς
Τίμωνα καὶ τῶν εἰμυνοσ πλουτοί, ῥὶ γε οὐδὲ ὁ
βασίλειος οὐ Περσῶν ἴσος

Ἴδ δικελλὰ καὶ φίλτατη διφθέρα ὑμᾶς μὲν τῇ
Ἰανὶ τούτῃ πηλαπτομα καλῶν αὐτοὺς ἐξ ὧν πάσαι
πρασμένοι τῇ ἐσχατίᾳ, πυργίαν οὐκοδομῇ, πημῖτος
ὑπὲρ τοῦ θησαυροῦ μοῖν ἐμοὶ κακὸν ἐνδοσιπασθε,
τὸν αὐτὸν καὶ ταφὸν ἀποθανῶν ἔξειν μοιδοκῶ.

"Δεδοχθῶ δὲ ταῦτα καὶ νυτομοθετησθῶ πρὸς
τὸν ἐπιλοίπων βίον, ἀμύξια πρὸς ἅπαντας καὶ
ἀγνώσια καὶ ὑπεροψία φίλοι δὲ ἢ ξενεὶ ἢ σταῖροι
ἢ ἑλεσι βαιμοσ ὑθλος πολίτ καὶ τυ οἰκτεῖ, καὶ
δασκίοντα ἢ ἐπικειρῆσαι δασμαῖν παρμύομα καὶ
καταλυσίς τῶν ἐθῶν μοῖνρητ δὲ ἡ διαίτα παθᾶ
43 περ τοῖς λυκίσι, καὶ φίλοι εἰς Τίμων καὶ δὲ ἄλλοι
παντοὶ ἐχθροί, καὶ ἐπιτοῦλοι καὶ το προσομιλῇ
καὶ τιτ αὐτῶν μισμα καὶ ἴν τιτ Ἰδω μοῖν,
ἀπαφραὶ ἡ ἡμέρα καὶ ὕλως μεδ, μετῶν λιθίων
ἢ χαλκῶν μῆδεν ἡμῖν ἐπαφερῶσμεν καὶ μῆτ
κρηκα δὲ χωμεθα παρ αὐτῶν μῆτ σπονδίας

TIMON, OR THE MISANTHROPE

verly it is counted good, red and heavy and mighty good to look upon.

"O gold, thou fairest gift that comes to man!"

In very truth you stand out like blazing fire, not only by night but by day! Come to me, my precious my pretty! Now I am convinced that *Leus* once turned into gold, for what hand would not open her bosom and receive so beautiful a lover coming down through the roof in a shower? O *Midas*! O *Croesus*! O treasures of *Darius*! How the worth you are beside *Timon* and the wealth of *Limon*! Yes, even the king of *Perseus* is not a match for me.

Pick and darling coat of skin it is best that I should hang you up here as an offering to *Pan*. For myself I purpose now to buy the whole town build a tower over the treasure just large enough for me to live in, and have it for my tomb when I am dead.

"Be it resolved and enacted into law, to be binding for the rest of my life, that I shall associate with no one, recognise no one and scorn everyone. Friends, guests, witnesses and Altars of Mercy! shall be matter for bowdler's trickery. To put one who weeps to help one who is in need shall be a misdemeanor and an infringement of the constitution. My life shall be so tart like that of wolves. *Timon* shall be my only friend, and all others shall be enemies and conversaries. To talk to any of them shall be perjury, and if I simply see one of them that day shall be under a curse. In short, they shall be no more than statues of stone or bronze in my sight. I shall receive no ambassadors from

¹ For *per se* Demos is the Greek.

² The *per se* is in the original.

³ There was such an altar in Athens, cf. *Demosthenes* 5th.

σπευδόμεθα· ἡ ἐρημία δὲ ὅροι ἐστὶν πρὸς αὐτοῦς
φυλάνται δὲ καὶ φρυγιοὶ καὶ δημοταὶ καὶ ἡ πατρίς
αὕτη ψυχρὰ καὶ ἀνοφελὴ ὀνόματα καὶ ἀσηπτων
μυδρῶν φιλοτιμηματα. πλουτίζει δὲ Τιμῶν μονο
καὶ ὑπερορντῶν ἀπαιτῶν καὶ τρυφᾶται μοῖροι καθ'
ἐαυτὸν πολυπειρίας καὶ ἱπταίνων φορτικῶν ἀπηλ-
λαγμένοι καὶ θεοὶ θινέτω καὶ εὐνοχισθῶν ἡ μόνος,
ἐαυτῇ γούτων καὶ ὁμοιοι, ἐκείνων ἡ τῶν ἄλλων, καὶ
ἐπαξ ἑαυτὸν ἐξέτισσασθαι δεδουχθῶν. ἦν δὲ ἀπο
44 θανεῖν καὶ αὐτῇ στέφανον ἐκτείναν καὶ ὄνομα
μὲν ἐστὶν ὁ Μισανθρωπὸς ἤλκετον, τοῦ τροπικοῦ δὲ
γυνώριματα ὀνομαζομένη καὶ τραχυτῆ καὶ σπαιότης
καὶ ὀργὴ καὶ ἀπαυθροπία αἱ δὲ τινεῖς ἰδοὺς ἐν
κυρὶ διαφθειρομένη καὶ κατασβεσθῆναι ἡ κατείνον-
τα, πίττη καὶ εὐλαφ κατασβεσθῆναι καὶ ἦν τινε
τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ τὰς χεῖ-
ρας ὀργῶν ἀντιλαβεσθαι ἐθέτει, ὥστε καὶ τούτων
ἐπὶ κεφαλῇ βαπτίζοντα, ὡς μηδὲ ἀναεῦσαι
ἐκνηθῆναι· οὕτω γὰρ ἐν τὴν ἰσθμὸν ἀπολαβοῖεν.
εἰσηγγεσάτο τὸν νόμον Τιμῶν Ἐχερατιδου ὁ
Κολλυταῖς, ἐπεψηφίσαντο τῇ ἐκκλησίᾳ Τιμῶν ὁ
αὐτός·

Εἶπεν, ταῦτα ἡμῖν ἐδοχθῆναι καὶ ἀνδρικῶς ἐμμένειν.
 45 μὲν αὐτοῖς πλὴν ἄλλα περὶ πολλοῦ ἀνέποιη-
 σάμην ἅπασιν γνωρίζω πως ταῦτα γενίσθαι, διότι
 ὑπερβλυντῶ· ὡς γὰρ ἀντὶ τοῦ πράγματι γένετο
 αὐτοῖς πεποιτὶ ταῦτο, φεύγῃ τοῦ ταχέως πανταχό-

¹ *Abbaye de Saint-Vincent* *Abbaye de Saint-Vincent* *Abbaye de Saint-Vincent*

* *Staphylococcus aureus* is a most commonly isolated pathogen from the nasal cavity of patients with Hemolytic uremic syndrome.

* *Diopatra* sp. nov. and *Agmatopoma* sp. nov. (1st and 2nd specimens) and *Diopatra* sp. nov. (3rd). * *Agmatopoma* sp. nov. (1st specimen) and *Diopatra* sp. nov. (2nd).

TIMON, OR THE MISANTHROPE

them and make no treaties with them, and the desert shall sunder me from them. Tribe, clan, dome and native land itself shall be inane and useless names, and objects of the seal of fools. Timon shall keep his wealth to himself, scorn everyone and live in luxury all by himself, remote from flattery and tiresome praise. He shall sacrifice to the gods and celebrate his feast-days by himself, his own sole neighbour and crony, shaking free of all others. Be it once for all resolved that he shall give himself the farewell handclasp when he comes to d.e., and shall set the funeral wreath upon his own brow. His favourite name shall be 'the Misanthrope,' and his characteristic traits shall be testiness, acerbity, rudeness, wrathfulness and inhumanity. If I see anyone perishing in a fire and begging to have it put out, I am to put it out with pitch and oil, and if anyone is being swept off his feet by the river in winter and stretches out his hands, begging me to take hold, I am to push him in head foremost, plunging him down so deep that he cannot come up again. In that way they will get what they deserve. Moved by Timon, son of Echerratides, of Collytus, motion submitted to the assembly by the aforesaid Timon."

Good! Let us pass this resolution and abide by it stoutly. Yet I would have given a great deal if everybody could have found out somehow that I am tremendously rich, they would be fit to hang themselves over the thing. But what is this? I say,

θεν συνθέουσιν κακονιμένοι καὶ πνευστιῶντες, οὐκ οἶδα ὅθεν ὁσφραινόμενοι τοῦ χρυσίου. πῦτερον οὖν ἐπὶ τὸν πάγον τοῦτον ἱναβὺς ἀπελαινω αὐτοὺς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἥ τὴ γε τοσοῦτον παρανομησομαι εἰς αἰπαξ αὐτοῖς ὁμιλήσαντες, ὥς πλέον ἀμῶντο ὑπερορώμενοι τοῦτο οἶμαι καὶ ἄμεινον. ὥστε δεχόμεθα ἤδη αὐτοὺς ὑπαστάντες. φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κύλαξ, ὁ πρῶην ἔρασαν αἰτήσαντί μοι ὀρεξαι τὸν βρύχον, π.θουε ὅλους παρ' ἐμοὶ πολλοῖς ἐμημεκως, ἀλλ' εὖ γε ἐποίησεν ὑφικόμενος· οἰμώζεται γὰρ πρὸ τῶν ἄλλων.

ΓΝΑΘΩΝΙΔΗΣ

- 46 Οὐκ ἐγὼ ἔλεγον ὥς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφάτατε καὶ ἡδιστε καὶ συμποτικώτατε.

ΤΙΜΩΝ

Νῆ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βαρώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘΩΝΙΔΗΣ

Ἄεὶ φιλοσκώμμου σύ γε, ἀλλὰ ποῦ τὸ συμποσίον; ὥς καινόν τι σοι ἔσμα τῶν νεοδιδύκτων διθυράμβων ἤκω κομίζων.

ΤΙΜΩΝ

Καὶ μὴν ἐλεγείῃ γε ἔσῃ μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ.

TIMON, OR THE MISANTHROPE

what haste they make ! They are running up from all sides, dusty and out of breath, for they scent the gold somehow or other. Shall I climb this hill and drive them off with a skirmish fire of stones from above, or shall I break the law to the extent of talking to them just this once, in order that they may be hurt even more by being treated with contempt ? That way is better, I think, so let us stand our ground now and receive them. Let me see, who is the first of them ? Gnatharides the toudy the man who gave me a rope the other day when I asked for a loan, though often he has spewed up whole jars of wine at my house. I am glad he came. he shall be the first to smart.

GNATHARIDES

Didn't I say that the gods would not neglect an upright man like Timon ? Good day to you, Timon, first in good looks, first in good manners and first in good fellowship.

TIMON

The same to you, Gnatharides first of all vultures in voracity and first of all mankind in rascality

GNATHARIDES

You are always fond of your joke. But where are we to dine ? I have brought you a new song from one of the plays¹ that have just been put on.

TIMON

I assure you, it will be a very mournful dirge that you will sing, with this pick of mine to prompt you.

¹ Literally : " From one of the dithyrambs " The allusion is anachronistic, for in Timon's day the dithyramb was not dramatic in character. Cf. Bywater, *Aristotle on the Art of Poetry*, p. 99.

THE WORKS OF LUCIAN

ΓΝΑΘΩΝΙΔΗΣ

Τί τοῦτο; παλεις, ὦ Τίμων, μαρτύρομαι ὃ Ἡρακλεις, τοῦ ἰοῦ, προκαλοῦμαι σε τραυματοῦ εἰς Ἄρειον πάγον.

ΤΙΜΩΝ

Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φονου τάχα προκεκλήσομαι.

ΓΝΑΘΩΝΙΔΗΣ

Μηδαμῶς· εἰλλὰ σι γε πάντως τὸ τραῦμα ἴασαι μικρὸν ἐπιπίσεις τοῦ χρυσίου· δεινῶς γὰρ ἰσχυαίμῳ ἐστι τὸ φάρμακον.

ΤΙΜΩΝ

Ἔτι γὰρ μένεις;

ΓΝΑΘΩΝΙΔΗΣ

Ἄπειμι· σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

ΤΙΜΩΝ

- 47 Τίς οὗτός ἐστιν ὁ προσιών, ὁ ἀναφαιαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος οὗτος δὲ ἄγρὸν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὁπότε ἔσαντά με πάντων σιωπώντων μόνος ὑπερ-επήνεσεν ἐπομοσάμενος ᾧδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρῶην εἶδέ με καὶ προσήλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.

ΦΙΛΙΑΔΗΣ

- 48 ὦ τῆς ἀναισχυντίας. νῦν Τίμωνα γνωρίζετε, νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαροῦν δίκαια πέπονθεν οὕτως ἀχάριστος ὢν. ἡμεῖς δὲ οἱ πάλοι συνήθεις καὶ συνέφηβοι καὶ δημόται ὅμως

TIMON, OR THE MISANTHROPE

GNATHONIDES

What's this? A blow, Timon? I appeal to the witnesses. O Heracles! Oh Oh! I summon you before the Areopagus for assault and battery

TIMON

If you will only linger one moment more, the summons will be for murder

GNATHONIDES

No, no! Do heal my wound, at least, by putting a little gold on it. That is a wonderful specific for staunching blood.

TIMON

What, are you still bent on staying?

GNATHONIDES

I am going; but you shall be sorry that you left off being a gentleman and became such a boor.

TIMON

Who is this coming up, with the bald pate? Philades, the most nauseous toady of them all. He received from me a whole farm and a dower of two talents for his daughter in payment for praising me once, when I had sung a song and everybody else kept still, but he lauded me to the skies, vowing on his word of honour that I was a better singer than a swan. Yet when he saw me all the other day and I went up to him and begged for alms, the generous fellow bestowed a thrashing on me.

PHILADES

Oh, what effrontery! So you all recognize Timon now? So Gnathonides is his friend and boon-companion now? Then he has had just what he deserved for being so thankless. But we, who are old acquaintances and schoolmates and neighbours,

μετριάζομεν, ὡς μὴ ἐπιπηδῶν δοκῶμεν. χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μαροῖς τούτους κόλινκας φυλιξῃ, τοὺς ἐπὶ τῆς τραπέζης μωσιν, τὰ ἄλλα δὲ κορικῶν οὐδὲ διαφέροντας. οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι καὶ πονηροί. ἰγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχῃς πρὸς τὰ κατεπεύγοντα χρῆσθαι, καθ' ἣδὲν ἤδη πλησίον ἤκουσα, ὡς πλουτοῖς ὑπερμεγέθη τινὰ πλουτίου. ἦκω τοιγαροῦν ταῦτί σε νουθετήσω· καίτοι σύ γε οὕτω σοφὸς ὢν οὐδὲν ἴσως δεήσει τῶν παρ' ἐμοῦ λόγων, ὅς καὶ τῷ Νέστορι τὰ δέον παραινέσεις ἂν.

ΤΙΜΩΝ

Ἔσται ταῦτα, ὦ Φιλαιάδῃ. πλὴν ἀλλὰ πρόσιθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ.

ΦΙΛΑΙΑΔΗΣ

Ἄνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

ΤΙΜΩΝ

- 49 Ἴδον τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενὲς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ τάλαντα μίας ἡμέρας ἐκτίσας τῇ πόλει—καταδεδίκαστο γὰρ καὶ ἐδοδετο οὐκ ὑποδ.δού, κίγω εἰσείσας ἐλυσάμην αὐτοῖς—ἐπειδὴ πρῶτη ἔλαχε τῇ Ἑραχθίδι φυλῇ διανεμοῖν τὸ θεωρικόν· κίγω πρὸς ἡλθον αἰτίων τὸ γινόμενον, οὐκ ἔφη γνωρίζειν πόλιν με.

TIMON, OR THE MISANTHROPE

go slow in spite of that, in order not to appear too forward. Good day, sir, be on your guard against these despicable toadies who are only concerned with your table and otherwise are no better than ravens. You can't trust anybody nowadays, everyone is thankless and wicked. For my part, I was just bringing you a talent so that you might have something to use for your pressing needs when I heard on the way, not far from here, that you were tremendously rich. So I have come to give you this advice. But as you are so wise, perhaps you will have no need of suggestions from me, for you could even tell Nestor what to do in an emergency.

TIMON

No doubt, Philides. But come here, so that I may give you a friendly greeting with my pick¹

PHILIDES

Help! The ingrate has broken my head because I gave him good advice

TIMON

Lo and behold! here comes a third the orator Democles, holding a resolution in his hand and saying that he is a relative of mine. That fellow paid the city treasury sixteen talents within a single day, getting his money from me, for he had been condemned to a fine and put in jail while it was unpaid. And yet when it became his duty recently to distribute the show-money to the Erechthean tribe,¹ and I went up and asked for my share, he told he did not recognize me as a citizen.

¹ A slip on Lucian's part, for Calycus belonged to Augustus. The show-money, the *ephebeion*, was at first given only to cover the cost of admission to state spectacles, but later became a distribution per capita of the surplus funds.

ΔΗΜΕΑΣ

- 50 Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ γένους, τὸ ἔρρισμα τῶν Ἀθηνῶν,¹ τὸ πρόβλημα τῆς Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι, πρότερον δὲ ἄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα·
 "Ἐπειδὴ Τίμων ἔχεκρατίδου² Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς κἀγαθός, ἀλλὰ καὶ σοφὸς ὥς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πρυτταν τῇ πόλει, νενίκηκα δὲ πύξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ—"

ΤΙΜΩΝ

Ἄλλ' οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

ΔΗΜΕΑΣ

Τί οὖν; θεωρήσεις ὕστερον τὰ τοιαῦτα δὲ πολλὰ προσκείσθαι ἄμεινον. "καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς³ καὶ κατέκοψε Πελοποννησίων δύο μόρας—"

ΤΙΜΩΝ

- 51 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα οὐδὲ προὔ-
 γράφην ἐν τῷ καταλόγῳ.

ΔΗΜΕΑΣ

Μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες. "ὅτι δὲ καὶ ψηφίσματα γράφωιν καὶ συμβουλεύων καὶ στρατηγῶν οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις

¹ Ἀθηῶν Bekker: Ἀθηναίων MSS.

² Ἐχεκρατίδου Dindorf: Ἄ Ἐχεκρατίδου MSS.

³ Ἀχαρναῖς Meibler: Ἀχαρνίας BSS.

TIMON, OR THE MISANTHROPE

DEMEAS

Good day, Timon, great benefactor of your kin, bulwark of Athens, shield of Greece ! The assembly and both the councils are in session and awaiting your pleasure this long time. But before you go, listen to the resolution that I drew up in your behalf.

"Whereas Timon of Collytus, the son of Echeerastides, a man who is not only upright but wise beyond any other in Greece, labours always in the best interests of the city, and has won the boxing match, the wrestling match, and the foot-race at Olympia in a single day, as well as the horse-races, both with the regular chariot and with the span of colts"—

TIMON

But I never was even a delegate ¹ to the games at Olympia !

DEMEAS

What of that ? You will be, later. It is best to put in plenty of that sort of thing.

—"and fought bravely for the city at Acharnæ and cut to pieces two divisions of Spartans".

TIMON

What do you mean by that ? I wasn't even posted on the muster-roll because I had no arms.

DEMEAS

You are modest in talking about yourself, but we should be ungrateful if we failed to remember

—"and furthermore has been of great service to the city by drawing up resolutions and serving on the council and acting as general,

¹ An official representative of the state. Cf. Aristophanes, *Illyps* 1188 ff.

ἵπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ
 Ἰλῑαίᾳ καὶ ταῖς φυλαῖς¹ καὶ τοῖς δήμοις ἰδίᾳ καὶ
 κοινῇ πᾶσι χρυσοῦν ἀναστήσαι τὸν Ἴμιωνα παρὰ
 τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυρὸν ἐν τῇ δεξιᾷ
 ἔχοντα καὶ ἀκτῖνας ἐπὶ τῇ κεφαλῇ καὶ στεφα-
 νῶσαι αὐτὸν χρυσοῖς στεφάνοις ἑπτὰ καὶ ἀνα-
 κηρυχθῆναι τοὺς στεφάνους τήμερον Διονυσίῳ
 τραγῳδαῖς καινοῖς—ἄχθῆναι γὰρ δι' αὐτὸν δεῖ
 τήμερον τὰ Διονύσια. εἶπε τὴν γνώμην Δημέας ὁ
 ῥήτωρ, συγγε. ἦς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς
 ὢν· καὶ γὰρ ῥήτωρ ἄριστος ὁ Ἴμιων καὶ τὰ ἄλλα
 πάντα ὅπῃσα ἐν ἐβέλῃ.”

- 52 Τοῦτ' ἐμὲ οὖν σοι τὸ ψήφισμα ἐγὼ δὲ καὶ τὸν
 νῖδι ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ
 ὀνοματι Τιμωνα ὠνόμακα.

ΤΙΜΩΝ

Πῶς, ὦ Δημία, δς οὐδε γεγύμηκας, ὅσα γε καὶ
 ἡμᾶς εἰδέναι,

ΔΗΜΕΑΣ

Ἄλλὰ γαμῶ, ἦν διδῶ θεός, ἐς νέωτα καὶ παι-
 δοποιήσομαι καὶ τὸ γεννηθησόμενον—ἄρρεν γὰρ
 ἔσται—Ἴμιωνα ἤδη καλῶ.

ΤΙΜΩΝ

Οὐκ οἶδα εἰ γαμησεῖς² ἔτι, ὦ οὗτος, τηλικαύ-
 την παρ' ἐμοῦ πληγὴν λαμβάνων.

ΔΗΜΕΑΣ

Οἶμον τί τοῦτο τυραννίδι Ἴμιων ἐπιχειρεῖς
 καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλεύθερος
 οὐδ' αὐτὸς ὢν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τά
 τε ἄλλα καὶ ὅτι τὴν ἀκροπολιν ἐνέπρησας.

¹ καὶ ταῖς φυλαῖς Eritzenho κατὰ φυλὰς MSS.

² γαμησεῖς Eritzenho : γαμήσεις MSS.

TIMON, OR THE MISANTHROPE

"On all these grounds be it resolved by the council, the assembly, the panel of jurors, the tribes and the demes, both severally and in common, to erect a golden statue of Timon beside Athena on the Acropolis with a thunderbolt in his hand and a halo¹ upon his head, and to crown him with seven crowns of gold, said crowns to be awarded by proclamation to-day at the Dionysia when the new tragedies are performed; for the Dionysia must be held to-day on his account. Moved by the orator Demeas, his next of kin and his pupil; for Timon is an excellent orator and anything else that he wants to be."

There you have the resolution I wish I had brought my son to see you, I have called him Timon after you.

TIMON

How can that be, Demeas, when you aren't even married, as far as I know?

DEMEAS

No, but I am going to marry next year, Zeus willing, and have a child, and I now name it Timon, for it will be a boy.

TIMON

Perhaps you don't care to marry now, sirrah, on getting such a clout from me.

DEMEAS

Oh! Oh! What does this mean? Timon, you are trying to make yourself tyrant and you are beating free men when you yourself have not a clear title to your freedom. You shall soon pay for this, and for burning the Acropolis too

¹ Literally, "rays," the attribute of Helios. The colossal statue of Nero had these rays.

ΤΙΜΟΝ

53 Ἄλλ' οὐκ ἔμπειρησται, ὦ μαρέ, ἢ ὑκρόπολις
ὥστε δῆλος εἶ συκοφαντῶν.

ΔΗΜΕΑΣ

Ἄλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διορύξας.

ΤΙΜΟΝ

Οὐ διώρικται οὐδὲ οὗτος, ὥστε ἀπίθανά σου
καὶ ταῦτα.

ΔΗΜΕΑΣ

Διορυχθήσεται μὲν ὑστερον· ἤδη δὲ σὺ πάντα
τὰ ἐν αὐτῷ ἔχεις.

ΤΙΜΟΝ

Οὐκυὺν καὶ ἄλλην λάμβανε.

ΔΗΜΕΑΣ

Οἶμοι τὸ μετέφρενον.

ΤΙΜΟΝ

Μὴ κέκραχθι· κατοίσω γάρ σοι καὶ τρίτην·
ἐπεὶ καὶ γελοῖα πάντα·ν ἂν πάθοιμι δύο μὲν
Λακεδαιμονίων μόρας κατακόψας ἄνοπλος, ἐν δὲ
μιαρὸν ἀνθρώπιον μὴ ἐπιτρέψας· μάτην γὰρ ἂν
εἶην καὶ νενικηκώς Ὀλύμπια πύξ καὶ πύλην.

64 Ἄλλὰ τί τοῦτο; οὐ φθρασυκλῆς ὁ φιλοσοφός
οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν
τὸν παγῶνα καὶ τὰς ὑφρῦς ἀνατείνας καὶ βριθυό-
μενός τι πρὸς αὐτὸν ἔρχεται, τιτανῶδει πλέπων,
ἀνασεσυβημένος τὴν ἐπὶ τῇ μετώπῳ κύμην.
Αὐτοβορέας τις ἢ Τριτων, οἷους ὁ Ζεῦξεν ἔγραψεν.
οὗτος ὁ τὸ σχῆμα εὐσταλῆς καὶ κόσμιος τὸ
βῆδισμα καὶ σωφρονικός τὴν ἀναβολὴν βωθεὺς
μυρία ὅσα περὶ ἀρετῆς δισχεῖν καὶ τῶν ἡδονῇ
χαϊρόντων κατηγορῶν καὶ τῷ ὀλιγαρκῆς ἐπαινῶν,
ἐπειδὴ λουσάμενος ἀφικοῖτο ἐπὶ τὸ δεῖπνον καὶ ὁ

TIMON, OR THE MISANTHROPE

TIMON

But the Acropolis has not been burned, you scoundrel, so it is plain that you are a blackmailer.

DEMEAS

Well, you got your money by breaking into the treasury.

TIMON

That has not been broken into, so you can't make good with that charge either.

DEMEAS

The breaking in will be done later, but you have all the contents now.

TIMON

Well then, take that!

DEMEAS

Oh, my back!

TIMON

Don't shriek or I will give you a third. It would be too ridiculous if I had cut up two divisions of Spartans unarmed and then couldn't thrash a single filthy little creature like you. My victory at Olympia in boxing and wrestling would be all for nothing!

But what have we here? Isn't this Thrasyceles? No other. With his beard spread out and his eyebrows uplifted, he marches along deep in naughty meditation, his eyes glaving like a Titan's and his hair tossed back from his forehead a typical Hecates or Triton such as Zeuxis used to paint. Correct in his demeanour, gentlemanly in his gait, and inconspicuous in his dress, in the morning hours he discourses forever about virtue, arraigns the votaries of pleasure and praises contentment with little, but when he comes to dinner after his bath and the

καὶ μεγάλῃ τὴν πύλιν ἀρέξιν αὐτῇ—τῇ
 ζωροτέρῃ δι χαιρὶ μάλιστα καθάπερ το Λήθη
 ὕδωρ ἐκπίων ἐπαντιωτάτα ἐπιδουλοῦνται τοῖς
 ἐκθινούσι ἐκείνοις λογοῖσι. προαρπάζων ὅσπερ
 ἱατρίκας τὰ ἔφα καὶ τὰ πλῆσιον παραγωγονίζο-
 μενος, αἰρῶντες το γένειον ἀνοπλοῦσι, κυνηδόν
 ἐμφερούμενος, ἐπικεκρυφὼ καθάπερ ἐν ταῖς
 λοπάσι το ἀρίτην εὐρήσων προσδοκῶν, ἀκριβῶς
 τὰ τρυβλία τῇ λαχυνῇ ἀποσμηχων ὡς μηδὲ
 85 ὀλιγὸν τοῦ μύττωτοῦ καταλιποῖ. μεμψιμοῖρος δέ.
 κἀν τὸν πλάουσιντα ὅλου ἢ τὸν σὺ μοῖσι τῶν
 ἄλλων λαβῇ· ὃ τι περ λαχυνῆς καὶ ἀπληστίας
 ὀφθαλμοῖς μεθύσει καὶ παροῖσι οὐκ ἄχα πόθι καὶ
 ὀρχηστῆσι μόνον. ἀλλὰ καὶ λαιδερμαὶ καὶ ὀργῆς
 προσέτι καὶ λογοὶ πολλοὶ ἐπὶ τῇ πύλιν, τότε δὲ
 καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος·
 καὶ ταῦτά φησιν ἥδη ὑπὸ τοῦ ἀεράτου πονήρων
 ἔχων καὶ ὑπερβαλίζων γυλαῖς αἷτα ἔμετοι ἐπι-
 τούτοις καὶ το τελευταῖον, ὁραμενοῖ τῶν ἐκ-
 φερουσιν αὐτοῦ ἐκ τοῦ συμποσίου τῆς αὐλητικῆς
 ἀμφοτέραις ἐπειλημμενον πλὴν ἀλλὰ καὶ νηφών
 εἶδεν τῶν πρωτείων παραχωρήσειεν ἂν ψευ-
 σματος ὅτι καὶ ὁρασιότητος ἢ φιλαργυρίας· ἀλλὰ
 καὶ κολάσων ὅστι τα πρῶτα καὶ ἐπιοραεῖ προ-
 χειροτάτα, καὶ ἡ γοῆτις προηγείται καὶ ἡ ἀναι-
 σχυντία παρομαρτεῖ, καὶ ὅλως πανσοφον το
 χροῖμα καὶ πανταχοθεν ἀκριβῆς καὶ ποιείων
 ἐντελέτ· οἰμωξεται τοιγαροῦν οὐκ εἰς μακρὰν
 χρηστος ὢν. τι τοῦτο, πάπαι, χρόνιος ἡμῖν
 ὁρασιολήτ

1. 2407 (hatched) 2408a MML

TIMON, OR THE MISANTHROPE

waiter hands him a large cup (and the stiffer it is, the better he likes it) then it is as if he had drunk the water of Lethe, for his practice is directly opposed to his preaching of the morning. He snatches the meat away from others like a kite, elbows his neighbour, covers his beard with gravy, bolts his food like a dog, bends over his plate as if he expected to find virtue in it, carefully wipes out the dishes with his forefinger so as not to leave a particle of the sauce, and grumbles continually, even if he gets the whole cake or the whole boar to himself. He is the height of gluttony and insatiability, and he gets so drunken and riotous that he not only sings and dances, but even abuses people and flies into a passion. Besides he has much to say over his cup—more than than at any other time, in fact—about temperance and decorum, and he says all this when he is already in a bad way from taking his wine without water and stammers ridiculously. Then a vomit follows, and at last he is picked up and carried out of the dining-room, catching at the flute girl with both hands as he goes. But even when sober, he won't yield the palm to anyone in lying and impudence and covetousness, on the contrary, he is a peerless toady and he perjures himself with the greatest facility, humbug is his guide and shamelessness his follower, and to sum it up, he is a wonderfully clever piece of work, correct in every detail and perfect in a world of ways. Therefore he shall soon smart for his superiority. (*To THRASYCLAS*) Well, well! I say, Thrasycles, you are late.

TIMON, OR THE MISANTHROPE

TRAGEDY

I have not come with the same intent as all this crowd, Timon. Dazzled by your riches, they have gathered at a man in the expectation of silver and gold and costly dinners, meaning to exercise uncounted flattery upon a man so simple and so free with his gear. You know of course, that for me barley cake is dearer enough, and my sweetest dish is to dine or carouse, or if ever I were to indulge myself a trifle of wit. My drink is the water of Nine sports, and this pleases her a mickle more me better than any purple rack. As for gold, I hold it in no higher worth than you let pebbles on the shore. It was on your account that I came, in order that you might not be corrupted by wealth that most iniquitous and infectious of possessions, which, many a time to many a man, has proved a source of irreparable misfortune. If you take my advice you will by all means throw the whole of it to the sea, for it is not at a peasant's or a virtuous man who can discern the riches of pleasure. But, don't throw it into the deep water, my dear Timon, cast your net as far as your wrist and toss it a short distance outside the breakers, within but me to see you. However, if you are unwilling to do this, then bundle it out of the house quick, in another and a better way without leaving as much as a copper for yourself by distributing it to all the needy. For drayman to the man, a horse to the one and half a talent to a third. If a philosopher should apply he ought to get a double or a triple portion. As for me, I do not ask for it on my own account but to share with those of my comrades who are needy, and it will be plenty if

THE WORKS OF LUCIAN

πήραν ἐμπλήσας παράσχοις οὐδὲ ὄλους δύο μεδί-
μνους χωροῦσαν Αἰγινητικούς. ὀλιγαρκῇ δὲ καὶ
μέτρίων χρή εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν
ὑπὲρ τὴν πήραν φρονεῖν.

ΤΙΜΩΝ

Ἐπαινώ ταῦτά σου, ὦ Θρασύκλειε· πρὸ δ' οὔτ'¹
τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν
ἐμπλήσω κονδύλων ἐπιματρήσας τῇ δικέλλῃ.

ΘΡΑΣΥΚΛΗΣ

Ἦ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ
καταράτου ἐν εὐλευτέρῳ τῇ πόλει.

ΤΙΜΩΝ

Τί ὠγανακτεῖς, ὦγαθέ, μὴν² παρακέκρουσμαι
σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον
58 τέτταρας. ἀλλὰ τί τοῦτο, πολλοὶ συνέρχονται·
Βλαψίας ἐκεῖνος καὶ Λάχης καὶ Γυίφων καὶ ὄλου³
τὸ σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ
τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκηλλαν
ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι
πλαίστους λίθους συμφορήσας ἐπιχαλαζῶ πόρ-
ρωθεν αὐτούς,

ΒΛΕΨΙΑΣ

Μὴ βάλλε, ὦ Τίμων· ἄπιμεν γάρ.

ΤΙΜΩΝ

Ἄλλ' οὐκ ἀναιμωτί γε ὑμεῖς οὐδὲ ἄνευ τραυ-
μάτων.

¹ δ' οὗ Jacoblitz; γοῦν MSS.

² μὴν Dindorf; Τίμων MSS.

³ ἴλουν Muebler; ἴλουι MSS

TIMON, OR THE MISANTHROPE

you let me have the fill of this wallet, which holds not quite two bushels Aeginetan.¹ A man in philosophy should be easily satisfied and temperate, and should limit his aspirations to his wallet.

TIMON

Well said, Thrasycles! But instead of filling the wallet, please allow me to fill your head with lumps, measured out with my pick.

THRASYCLES

Democracy and the Laws. The scoundrel is beating me, in a free city!

TIMON

What are you angry about, my dear fellow? Surely I haven't given you short measure? Come, I'll throw in four pecks over the amount!

But what have we here? They are gathering in swarms, I see Blepsias yonder, Laches, Gnapho and the whole crew of my intended victims. Why not climb this rock, give my long-wearied pick a little rest and handle the situation without it, collecting all the stones I can and raining them down on those fellows from a distance?

BLEPSIAS

Don't throw at us, Timon; we are going away.

TIMON

But not without bloodshed and wounds, I promise you!

¹ Aeginetan weights were heavier than the Attic, but Aeginetan measures were no larger than any others. One is tempted to write "two bushels Avoirdupois."



CHARON, OR THE INSPECTORS

A presentation of the life of man as it appears to Charon the ferryman, who knows how it all ends. The world which Charon visits and comments on is that of the sixth century B.C., not that of Lucian's day, for to Lucian as to most of his contemporaries the life that he found in books was more interesting and more real than that in which he lived and moved. What his satire loses in pungency on this account, it gains in universality of appeal.

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ

ΣΤΡΗΝΣ

- 1 Τί γέλως, ὦ Χάρων, ἢ τί τὸ πορθμεῖον ἀπολιπὼν δεῦρο ἀνελήλυθας εἰς τὴν ἡμετέραν οὐ πᾶν εἰσθῶς ἐπιχωριῶζειν τοῖς ἄνω πράγμασιν;

ΧΑΡΩΝ

Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ ἢ τίνων στερούμενοι πάντες οἰμώζουσιν κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἄδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἄϊδου καὶ αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν λιπόντες γενέσθαι ἀνελήλυθα εἰς τὸ φῶς, καὶ μοι δοκῶ εἰς δέον ἐντετυχηκέναι σοι· ξυναγῆσεις γὰρ εὐ οἶδ' ὅτι με συμπερινοστών καὶ δείξεις ἕκαστα ὡς ἂν εἰδὼς ἅπαντα.

ΣΤΡΗΝΣ

Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμός τέ ἐστι¹ καὶ δεδία μὴ βραδύναντά με δλον ὑμέτερον ἱάση εἶναι παραδούς τῷ ζόφῳ, ἢ ὅπερ τὸν Ἥφαιστον πρόην ἐποίησε, ῥίψῃ κάμῃ τεταγῶν τοῦ ποδὸς ἀπὸ τοῦ θεσπασίου βηλοῦ, ὡς

¹ «καὶ δαγίλος»?

CHARON, OR THE INSPECTORS

HERMES

WHAT are you laughing at, Charon, and why have you left your ferry and come up here to our part of the world? You are not at all in the habit of concerning yourself with affairs up above.

CHARON

I wanted to see what it is like in life, Hermes, what men do in it, and what they lose that makes them all grieve when they come down to us, for none of them has ever made the crossing without a tear. So, like the young Thessalian (Protesilaus), I obtained shore leave from Hades for a single day and came up to the sunlight, and I fancy that I have been lucky to meet you, for you will surely go about with me and guide me, and will show me everything, knowing all about it as you do.

I haven't time, ferryman; I am on my way to carry out a little commission among men for Zeus in Heaven.¹ He is quick-tempered, and I fear that if I am slow about it he will let me be yours altogether, committing me to the nether gloom, or else that he will treat me as he did Hephaestus the other day, taking me by the foot and throwing me from the

¹ Contrasted in thought with Zeus of the nether world; i.e. Pluto.

ὑποσπύζων γέλωτα παρέχοιμι καὶ αὐτὸς οἶνο-
χαῶν.

ΧΑΡΩΝ

Περὶ ὧν οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς,
ἐπὶ ταῦτα ἑταῖρος καὶ συμπλοὺς καὶ συνδια-
κτορὺς ὢν, καὶ μὴν καλῶς εἶχεν, ὦ Μαιαί παῖ,
ἐκείνων γοῦν σε μεμνῆσθαι, ὅτι μηδεπώποτε σε ἡ
ἀντλεὶν ἐκέλευσα ἢ προσκυνεῖν εἶναι· ἀλλὰ σὺ
μὲν ῥέγκεις ἐπὶ τοῦ καταστρωμμένου ἐκταθείς ὥμοις
οὕτω κακιστοῦς ἔχων, ἢ εἰ τινα λυλόν¹ νεκρον
εὗροις, ἐκείνῃ παρ' ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ
δὲ πρεσβυτῆς ὢν τὴν δικωπὶαν ἐρεττω μόνος.
ἀλλὰ πρὸς τοῦ πατρὸς, ὦ φιλάτατον ἑρμαδίον, μὴ
καταλιπὼς με, περιηγήσῃς δὲ τὰ ἐν τῇ βίῃ
ἔπαινα, ὥς τι καὶ ἰδὼν ἐπανελθῶμι· ὥς ἦν με σὺ
ἄφες, οἶδεν τῶν τυφλῶν² διοίσω· καθάπερ γὰρ
ἐκεῖνοι σφαλλοῦνται καὶ διολισθανοῦσιν ἐν τῇ
σκοτῇ, οὕτω δὲ κἀγὼ σοὶ ἑμπαλὶν ἀμβλυώσσω
πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνιε, ἐς ἀεὶ
μεμνησομένη τὴν χάριν.

ΕΡΜΗΣ

- 3 Τούτο τὸ πρῶγμα πλὴγων αἵτιον καταστήσεται
μοι ὡρῶ γυνὴ ἤκη τὸν μισθόν τῆς περιηγήσεως
οἷς κεκνήκεον πανταπασιν ἡμῖν ἰσομεῖον ὑπ-
ουρηγῆσαν δὲ ὡμῶς τι γὰρ ἂν καὶ κινῶι τις, ὅποτε
φίλος τις ὢν βλάζοιτο.

Πάντα μὲν οὖν σε ἰδίῳ καθ' ἑασταν ἀκριβῶς
ἡμμηχανόν ἐστιν, ὦ πορθμεὶ πολλῶν γὰρ ὢν ἐτίον
ἢ διατριβὴ γίνοιτο εἴτα ἐμὲ μὲν κηρυττεσθαι
βαιοῖσι καὶ περ ἀποδρῶντα ὑπὸ τοῦ Διός, σὲ δὲ

¹ λυλόν Μουσ. λυλόν. ἡ λέξις ἄλλως ἐκδδ.

² νεκρῶν δὲ Οὐαριαν, 22.

CHARON, OR THE INSPECTORS

parapet of Heaven, so that I too may limp and make them laugh as I fill their cups.

CHARON

Then will you let me wander aimlessly above ground, you who are a comrade and a shipmate and a fellow guide of souls? Come now, son of Mæa, you would do well to remember this at least, that I have never ordered you to *ascend* or take an oar. On the contrary, you stretch yourself out on deck and snore in spite of those broad show-ers of yours, or if you find a talkative dema man, you chat with him throughout the trip, while I, old as I am, row both oars of my boat alone. Come, in your father's name, Hæmle dear, don't leave me stranded—be my guide to everything in life, so that I may feel I have seen something when I go back. If you leave me, I shall be no better off than the blind, for they stumble and reel about in the darkness, while I, to the contrary, am dazed in the light. Be good to me, Cyrenian, and I shall remember your kindness forever.

HEMEL

This business will stand me in a thrashing, at any rate I see even now that my pay for playing guide will certainly include plenty of fisticuffs. But I must comply all the same, for what can a man do when a friend insists?

For you to see everything minutely in detail is impossible, ferryman, since it would busy us for many years. In that event Zeus would be obliged to have me advertised by the crier, like a runaway slave, and you yourself would be prevented from doing the

καὶ αὐτὸν πωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα
καὶ τὴν Πλούτωνος ἀρχὴν ζημοῖν μὴ δεκτραγω-
γούντα πολλοῦ τοῦ χρόνου· κατὰ ὁ τελευτῆς Αἰακὸς
ἐθανακτῆσει μηδ' ὀβολὸν ἐμπολίων. ὥς δὲ τὰ κεφάλαια
τῶν γυγνομένων ἴδοις, τοῦτο ἤδη σκεπτέον.

ΚΑΡΩΝ

Αὐτὸς, ὦ Ἑρμῇ, ἐπινύσει τὸ βέλτιστον· ἐγὼ δὲ
οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὦν.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, ὦ Χυρῶν, ὑψηλοῦ τινας ἡμῖν δεῖ
χωρίον, ὥς ὑπ' ἐκείνου πάντα κατίδοις· σοι δὲ εἰ
μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατόν ἦν, οὐκ ἂν
ἐκάμνομεν ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα
καθεωρας. ἔπει δὲ σὺ θέμις εἰδῶλοις δεῖ συνόντα
ἐπιβατεῖν τῶν βασιλείων τοῦ Διός, ὥρα ἡμῖν
ὑψηλὸν τι ὅρος περισκοπεῖν.

ΚΑΡΩΝ

- 3 Οἶσθα, ὦ Ἑρμῇ, ἅπερ εἶωθα λέγειν ἐγὼ πρὸς
ὑμᾶς, ἐπειδὴν πλέωμεν, ὅπῃται γὰρ τὸ πνεῦμα
καταυγίσαν πλῆγία τῇ ὀθόνη ἐμπέσῃ καὶ τὸ κύμα
ὑψηλὸν ἄρῃ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε
τὴν ὀθόνην στεῖλαι ἢ ἐνδοῦναι ὀλίγον τοῦ ποδός· ἢ
συνεκδραμεῖν τῷ πνεύματι, ἐγὼ δὲ τὴν ἡτυχίαν
ἄγειν παραπελευνομαι ὑμῖν· αὐτὰς γὰρ εἰδέναι τὸ
βέλτιστον. κατὰ ταῦτα δὴ καὶ συ πρᾶττε ὅπως
καλῶς ἔχειν νομίζετε κυβερνήτης νῦν γε ὦν· ἐγὼ
δὲ, ὅσπερ ἐπιβάταις νομας, σιωπῇ καθεδοῦμαι
πάντα πειθόμενος κελεύοντί σοι.

ΕΡΜΗΣ

Ὅρθῳ λέγει· αὐτὸς γὰρ εἰσομαι τί πειρητέον

CHARON, OR THE INSPECTORS

work of Death and compelled to embarrass the revenues of Pluto's government by not bringing in any dead for a long time, besides, Aescus the toll-taker would be angry if he did not make even an obol. We must manage it so that you can see the principal things that are going on.

CHARON

You must determine what is best, Hermes; I know nothing at all about things above ground, being a stranger.

HERMES

In a word, Charon, we want a high place of some sort, from which you can look down upon everything. If it were possible for you to go up into Heaven, we should be in no difficulty, for you could see everything plainly from on high. But as it is not permissible for one who consorts always with shades to set foot in the palace of Zeus, we must look about for a high mountain.

CHARON

You know, Hermes, what I am in the habit of telling you and the others when we are on the water. When we are close-hauled and the wind in a sudden squall strikes the sail and the waves rise high, then you all in your ignorance tell me to take the sail in or slack the sheet off a bit or run before the wind, but I urge you to keep quiet, saying that I myself know what is best. Just so in this case; you must do whatever you think is right, for you are skipper now, and I will sit in silence, as a passenger should, and obey your orders in everything.

HERMES

Quite right, I will see what is to be done, and

καὶ ἐξευρήσω τὴν ἱκανὴν σκοπὴν. ἄρ' οὖν ὁ Καθ-
καστος ἐπιτήδειος ἢ ὁ Παρηασσός ἢ ὑψηλότερος,¹
ἄμφω ὁ Ὀλύμπιος ἐκείνοσί, καίτοι οὐ φαῦλον δ'
ἀνεμνήσθην ἐς τὸν Ὀλύμπιον ἀπιδῶν· συγκαμῶν
δὲ τι καὶ ὑπουργῆσαι καὶ σέ δεῖ

ΧΑΡΩΝ

Πρόσταττε ὑπουργήσω γὰρ ὅσα δυνατά.

ΣΥΜΗΣ

Ὅμηρος ὁ ποιητὴς φησι τοὺς Ἀλκίαις υἱέας, εὖ
καὶ αὐτοὺς ὄντας, ἐτι παῖδας ἐθειλῆσαι ποτε τὴν
Ὅσσαν ἐκ βαθρῶν ἀνασπάσαντας ἐπιθεῖναι τῷ
Ὀλύμπῳ, εἴτα τὸ Πηλίου ἐπ' αὐτῇ, ἱκανὴν ταύ-
την κλίμακα ἔξειν οἰομένους καὶ πρόσβασιν ἐπὶ
τὸν οὐρανόν. ἐκείνω μὲν οὖν τὰ μαιρακίῳ, ἀτα-
σθάλῳ γὰρ ἦσθην, δίκας ἐτιστάτην· νῦν δὲ—οὐ γὰρ
ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν—τί οὐχὶ
οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλιν-
δούντες ἐπάλληλα τὰ ὄρη, ὥς ἔχοιμεν ἄφ' ὑψηλο-
τέρου ἀκριβαστέραν τὴν σκοπὴν,

ΧΑΡΩΝ

4 Καὶ δυνησομεθα, ὦ Ἑρμῆ, εὖ ὄντας ἀναθέσθαι
ἄράμενοι το Πηλίου ἢ τῇ Ὅσσαν,

ΣΥΜΗΣ

Διὰ τί δ' οὐκ ἄν, ὦ Χάρων, ἢ ἀξιοῖς ἡμᾶς ἀγεν-
νεστέρους εἶναι τοῖν βραφυλλίοις ἐκείνοιν, καὶ
ταῦτα θεοὺς ὑπαρχοντας.

ΧΑΡΩΝ

Οὐκ, ἀλλὰ τὸ πρῶγμα δοκεῖ μοι ἀπίθανόν τινα
τὴν μεγαλουργίαν ἔχειν.

¹ ἢ ἐπὶ ὑψηλότεροι δαὶ παῖδες ὑψηλότεροι ἢ ΝΗΣΗ.

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will find the proper coign of vantage. Well then, will Caucasus do, or Parnassus, or Olympus yonder, which is higher than either? But no, as I looked at Olympus an idea came to me that is not half bad; but you must bear a hand and help me out.

CHARON

Give your orders; I will help as much as I can.

HERMES

The poet Homer says that the sons of Aloeus, who, like ourselves, were two in number, took a fancy once upon a time while they were still mere children to pluck Ossa from its base and set it on Olympus, and then to set Pelion on top of it, thinking that this would give them a suitable ladder with which to scale Heaven! Well, these two lads were sacrilegious and they were punished for it, but we two are not making this plan to harm the gods, so why shouldn't we build in the same way rolling the mountains one atop of another, in order to secure a better view from a higher place?

CHARON

Shall we be able to lift Pelion or Ossa and heave it up, Hermes, when there are only two of us?

HERMES

Why not, Charon? Surely you don't consider us weaker than that pair of infants? Moreover, we are gods.

CHARON

No, but the thing seems to me to involve an incredible deal of work.

¹ *Od.* 11, 305 ff.

ΕΡΜΗΣ

Εικότως· ἰδιώτης γὰρ εἰ, ὦ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας Ὀμηρος ἀπο δυοῶν στή-
χοιν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν,
οὕτω βῆδως συνθεῖς τὰ δρη. καὶ θαυμάζω εἰ σοι
ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ
εἰδότες, δε τὸν πόλον αὐτὸν εἰς ὦν φέρει ἀνέχων
ἡμᾶς ἅπαντας. ἀκούεις δέ γε ἴσως καὶ τοῦ ἡδελ-
φοῦ τοῦ ἐμοῦ περὶ τοῦ Ἡρακλέους, ὡς διαδεξιτό-
ποτε αὐτὸς ἐκείνος τὸν Ἀτλαντα, καὶ ἀναπαυσαις
πρὸς ὀλίγον τοῦ ἄχθους ὑποθεῖς ταυτὸν τῇ
φορτίῳ.

ΧΑΡΩΝ

Ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθὴ ἔστιν, οὐ ἂν, ὦ
Ἑρμῇ, καὶ αἱ ποιηταὶ εἰδείητε.

ΕΡΜΗΣ

Ἀληθέστατα, ὦ Χάρων. ἡ τίς γὰρ ἔνεκα
σοφοὶ ἄνδρες ἐψεύδοντο ἂν, ὥστε ἀναμοχλεύωμεν
τὴν Ὀσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ
ἔπος καὶ ὁ ἀρχιτέκτων Ὀμηρος,

αὐτὰρ ἐπ' Ὀσση

Πήλιον εἰσοσίφυλλον.

ὁρᾷς ὅπως βῆδως ἅμα καὶ ποιητικῶς ἐξεργα-
σάμεθα, φέρ' οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανὰ
ἢ ἐποικοδομεῖν ἔτι δεήσει. παπαῖ, κάτω ἔτι ἐσμεν
ἐν ὑπώρεια τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἐφ' ὧν
μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐσπέ-
ρας οὐ πλέον· καὶ αἰτίας καὶ Σικελίας, ἀπὸ δὲ τῶν
ἀρκτέων τὰ ἐπὶ ταῖς τοῦ Ἰστροῦ μόνον, ἐκείθεν
ἢ Κρήτη οὐ πᾶν σαφές. μετακινήτῃ ἡμῖν, ὦ

¹ αὐτὸς ἐκείνος A. M. H : αὐτὸς ἐκείνος Homerothys : αὐτὸς
ἐκείνος MSS.

CHARON, OR THE INSPECTORS

HERMES

Of course, for you are only a prosaic body, Charon, and not a bit of a poet. Good Homer, however, has made it possible for us to scale Heaven in a jiffy with a pair of verses, for he puts the mountains together as easily as that. I am surprised that you think this miraculous, for, of course, you know Atlas, who carries Heaven itself without any help, upholding us all. And no doubt you have heard about my brother Heracles, how he himself once took the place of Atlas and relieved him of his load for a time by taking the burden on his own shoulders.

CHARON

Yes, I have heard that; but whether it is true or not, Hermes, you and the poets only know!

HERMES

True as can be, Charon. Why should wise men lie? So let us uproot Ossa first, according to the directions of the poem and the master-builder, Homer,

“then upon Ossa

“Pelion quivering-leaved.”¹

Don't you see how easily and poetically we have done the job? Come now, let me climb up and see if this is enough or we shall have to add to the pile. Upon my word, we are still away down among the foot-hills of Heaven. Toward the east I can only just see Ionia and Lydia, toward the west not beyond Italy and Sicily, toward the north only the country on this side the Danube, and in that direction Crete, but not very plainly. Apparently we must move up

¹ *Od.* 11, 306.

THE WORKS OF LUCIAN

πορθμεῦ, καὶ ἡ Οἰτη, ὡς δοκεν, εἶτα ὁ Παρνασσός
ἐπὶ πᾶσιν.

ΧΑΡΩΝ

Οὕτω ποιῶμεν ὅρα μόνον μὴ λεπτότερον ἐξερ-
γασώμεθα τὸ ἔργον ἀπορηκύναντες πέρα τοῦ
πιθανοῦ, εἶτα συγκαταρρ-φέντες αὐτῷ πικρὰς
τῆς Ὀμίρου οἰκοδομικῆς πειραθῶμεν συντριβέντες
τῶν κρανίων.

ΕΡΜΗΣ

Θάρρει· ἀσφαλδῆς γὰρ ἔξει ἅπαντα. μετατίθει
τὴν Οἰτην· ἐπικυλινδείσθ' ὁ Παρνασσός. ἰδοὺ
δὴ, ἐπίνειμι αὐθις· εὖ ἔχει· πάντα ὁρῶ· ἀναβάντες
ἤδη καὶ σύ.

ΧΑΡΩΝ

Ὅρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρῶν
με ταύτην μηχανὴν ἀναβιβάζεις.

ΕΡΜΗΣ

Εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα· οὐκ
ἐν δὲ ἄμφω καὶ ἀσφαλῇ καὶ φιλοθεάμονα εἶναι,
ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ
ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σύ·
καὶ ἐπεὶ περ δικουρυμβος ὁ Παρνασσός ἐστι, μίαν
ἐκάταρος ἄκραν ἀπολαβόμενοι καθεζώμεθα· σὺ
δὲ μοι ἤδη ἐν κυκλῷ περιβλέπων ἐπισκόπῃ
ἅπαντα.

ΧΑΡΩΝ

8 Ὅρῳ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην
περιρρέουσιν καὶ ἄρη καὶ ποταμούς τοῦ Κωκυτοῦ
καὶ Πυριφλεγέθοντος μεζονας καὶ ἀνθρώπους
πᾶς ὑσμικροὺς καὶ τινὰς φωλαοὺς αὐτῶν.

ΕΡΜΗΣ

Πόλλας ἐκεῖναί εἰσιν οὐς φωλαοὺς εἶναι νομίζεις.

CHARON, OR THE INSPECTORS

Oeta too, ferryman, and then Parnassus to top them all

CHARON

Let's do so. But take care that we don't make the structure too slender by heightening it beyond all reason, and so tumble down with it and pay bitterly for our experiment in Homeric building by breaking our heads.

HERMES

Never fear, everything will be secure. Move Oeta over. Roll Parnassus this way. There now, I am going up again. It is all right, I see everything; now come up yourself.

CHARON

Put out your hand, Hermes. This is an uncommonly big piece of stage-machinery that you are mounting me on.

HERMES

Must be done, if you are bound to see everything, Charon. One can't see sights without taking chances. Come, take hold of my right hand and look out you don't step where it is slippery. Good, you are up too. As Parnassus has two peaks, let us each take a summit for himself and sit on it. Now, then, look round about you and inspect everything.

CHARON

I see a quantity of land with a great lagoon encircling it, mountains, rivers bigger than Cocytus and Pyriphlegethon, tiny little men, and things which look like their hiding-places.

HERMES

Those things which you take to be hiding-places are cities.

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ΧΑΡΩΝ

Οἶσθα αὖν, ὦ Ἑρμῆ ὡς οὐδὲν ἡμῖν πέπρακται,
ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλίᾳ καὶ
τὴν Οἶτην καὶ τὰ ἄλλα ὄρη μετακινήσαμεν;

ΕΡΜΗΣ

"Ὅτε τί;

ΧΑΡΩΝ

Οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὁρῶ·
ἐδεόμην δὲ οὐ πολεῖς καὶ ὄρη αὐτὸ μόνον ὥσπερ
ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς
καὶ ἃ πράττουσι καὶ οἷα λέγουσιν, ὡς περ ὅτε με
τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα καὶ ἤρου γε ὃ τι
γελεῖν, ἀκούσας τινος ἤσθην εἰς ὑπερβολήν.

ΕΡΜΗΣ

Τί δὲ τοῦτο ἦν;

ΧΑΡΩΝ

Ἐπὶ δεῖπνον, οἶμαι, κληθεῖς τις ὑπὸ τινος τῶν
φίλων ἐς τὴν ὑστεραίαν, "Μάλιστα ἤξω," ἔφη,
καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγουσ κεραμὶς
ἐμπεσοῦσα οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν
αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν
ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι,
ὥς μᾶλλον βλέποίμι καὶ ἀκούοίμι.

ΕΡΜΗΣ

7 Ἐχ' ἀτρέμα· καὶ τοῦτο γὰρ ἐγὼ ἰῶσμαι σοι
καὶ ἄξυδερκιστάτου ἐν βραχεῖ σε ἁποφανῶ παρ'
Ὁμήρου τινὰ καὶ πρὸς τοῦτο ἐπφθὴν λαβών,
καί περ εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυ-
ώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν.

¹ τις ε, Herwerdeni not in best MSS.

² σε not in MSS. : after ἀξυδερκιστάτου Sommerbrodt, after
a. Brahe A. M. H.

CHARON, OR THE INSPECTORS

CHARON

Do you know, Hermes, we haven't accomplished anything, but have moved Mount Parnassus, Castaly and all, Mount Oeta and the rest of them for nothing

HERMES

Why?

CHARON

I can't see anything plainly from on high. What I wanted was not just to look at cities and mountains as in a picture, but to observe men themselves, what they are doing and what they are saying. For instance, when we first met and you saw me laughing and asked what I was laughing at, I had heard something which amused me vastly

HERMES

What was it?

CHARON

A man who had been invited to dinner, I take it, by one of my friends for the next day replied "Certainly I shall come," and even as he spoke a tile from the roof which someone had dislodged fell on him and killed him. I had to laugh at him because he did not keep his promise. I think I shall go down a little, so as to see and hear better.

HERMES

Hold still; I will remedy that for you too and will make you sharp-sighted in a minute by getting a charm out of Homer for this purpose as well as the other. When I say the verses remember not to be short-sighted any longer, but to see everything distinctly.

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Λέγε μόνον.

ΕΡΜΗΣ

Ἀχλὺν δ' αὖ τοι ἅπ' ὀφθαλμῶν ἔλουν, ἢ πρὶν
ἐπῆειν,
ὄφρ' εὖ γινώσκοις ἡμῶν θεῶν ἡδὲ καὶ ἄνδρα.
τί ἐστιν; ἤδη ὀρῆς;

ΧΑΡΩΝ

Ἵπερφυῶς γὰρ τυφλὸς ὁ Λιγκεὺς ἐκεῖνος ὡς
πρὸς ἐμέ ὥστε σὺ τὸ ἐπὶ ταύτῃ προσδιδασκέ
με καὶ ὑποκρίνου ἐρωτῶντι, ἀλλὰ βούλει κατὰ
τὸν Ὅμηρου κἀγὼ ἔρωμαί σε, ὡς μαθῆς οὐδ'
αὐτὸν ἀμελέτητον ὄντα με τῶν ἐμῶν;

ΕΡΜΗΣ

Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκαίμου εἶδέναι,
ναύτης αἰὲ καὶ πρόσκωπος ὢν,

ΧΑΡΩΝ

Ὅρῃς, οὐκιδιστικὸν τοῦτο εἰς τὴν τέχνην. ἐγὼ
δὲ ὅποτε διαπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ
ραψωδοῦντος ἀκούσας ἐνίων ἔτι μέμνημαι· καίτοι
χειμῶν ἡμᾶς οὐ μικρὸς τότε καταλάμβανεν. ἐπεὶ
γὰρ ἤρξατο ἄδειν οὐ πάνυ αἰσίον τινα αἰδῆν τοῖς
πλέουσιν, ὥς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας
καὶ ἐτάραξε τὸν πόντον ὥσπερ τορύνῃ τινὰ
ἐμβαλὼν τὴν τρίαιναν καὶ πυσας τὰς θυέλλας
ᾠροθυε καὶ ἄλλα πολλά, κυκλῶν τὴν θάλατταν
ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνώφος ἐμπεσὼν
ὀλύγου δεινὴν περιέτρεψεν ἡμῖν τὴν ναῦν ὅτε περ
καὶ ναυτιῶσας ἐκεῖνος ἀπήμασε τῶν ραψωδιῶν
τὰς πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ

CHARON, OR THE INSPECTORS

CHARON

Only say them!

HERMES

"Lo, from your eyes I have lifted a veil that before
was upon them.

So that your sight may be sure to distinguish a god
from a mortal."¹

How about it? Do you see now?

CHARON

Marvellously! Lynceus was a blind man beside
me, so now give me the necessary instruction and
answer my questions. But would you like me to
ask them in the language of Homer, so that you
may know that I myself am not unfamiliar with his
poetry?

HERMES

How can you know any of it when you are always
on shipboard and at the oar?

CHARON

See here, that is a libel on my calling! When I
set him over the ferry after his death, I heard him
recite a quantity of verses and still remember some
of them, although a good bit of a storm caught us
then. You see, he began to sing a song that was
not too auspicious for the passengers, telling how
Poseidon brought the clouds together, stirred up the
deep by plunging in his trident as if it were a ladle,
exalted all the gales and a lot more of it. Thus he
put the sea in a commotion with his verses, and a
black squall suddenly struck us and just missed
capsizing the boat. Then he became seasick and
jettisoned most of his lays, including Scylla and

¹ *Iliad* 5, 127 ff.

THE WORKS OF LUCIAN

Κύκλωπι, οὐ χαλαρὸν οὖν ἦν ἐκ τοσούτου ἐμέτου
 ὃ ὀλίγα γοῦν διαφυλάττειν. εἰπέ γάρ μοι

τίς τ' ἄρ' ἔστι πάχιστος ἀνὴρ ἤ τις τε μέγας
 τε,

ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;

ΕΡΜΗΣ

Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής, ἐπι-
 κροτοῦσι δ' αὐτῷ αἱ Ἕλληνες, ὅτι τὸν ταύρον
 ἁράμενος φέρει διὰ τοῦ σταδίου μέσου.

ΧΑΡΩΝ

Καὶ πόσῳ δικαιότερον ἂν ἐμέ, ὦ Ἑρμῇ, ἐπα-
 νοίην, ὃς αὐτὸν σοι τὸν Μίλωνα μετ' ὀλίγον
 συλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποτε
 ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγω-
 νιστῶν καταπαλαισθεὶς τοῦ θανάτου, μηδὲ συνεῖς
 ὅπως αὐτὸν ὑποσκελίζει; κἄτα οἰμώξεται ἡμῖν
 δηλαδὴ μεμνημένος τῶν στεφάνων τούτων καὶ
 τοῦ κρότου νῦν δὲ μέγα φρονεῖ θαυμαζόμενος
 ἐπὶ τῇ τοῦ ταύρου φορᾷ, τί δ' οὖν; οἰθώμεν
 ἄρα ἐλπίζειν αὐτὸν καὶ τεθνήξαι ποτε;

ΕΡΜΗΣ

Πόθεν ἐκείνος θανάτου νῦν μνημονεύσεις; ἂν
 ἴν' ἀκμῇ τοσαύτῃ;

ΧΑΡΩΝ

Ἐὰ τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρ-

¹ τ' ἄρ' Fritzsche: γὰρ MSS (om. Γ).

CHARON, OR THE INSPECTORS

Charybdis and the Cyclops, so that it wasn't hard for me to get a little salvage out of all that he let go.¹ Tell me:

"Who is the burly man yonder, the hero so tall and so handsome,

Towering over the throng by a head and a broad pair of shoulders? "²

HERMES

That is Milo, the athlete from Croton. The Greeks are clapping their hands at him because he has lifted the bull and is carrying him through the centre of the stadium.

CHARON

How much more fitting it would be, Hermes, if they should applaud me; for in a little while I shall seize Milo himself and heave him aboard the boat, when he comes to us after getting thrown by Death, the most invincible of all antagonists, without even knowing how he was tripped! Then we shall hear him wail, depend upon it, when he remembers these crowns of victory and this applause, but now he thinks highly of himself because of the admiration he is winning for carrying the bull. What! Are we to think that he expects to die some day?

HERMES

Why should he think of death now, when he is so young and strong?

CHARON

Never mind him; he will give us food for laughter

¹ Lucian appears to have borrowed this from a picture by Galato in which the indebtedness of the other poets to Homer was caricatured with more force than elegance.

² Parody on *Iliad* 2, 226 (Ajax).

THE WORKS OF LUCIAN

ξοντα ὁπόταν πλὴρ, μὴδ' ἐμπίδα οὐχ ὅπως ταύρον
 ἦ ἔτι ἄρασθαι δυνάμενος. σὺ δέ μοι ἐκείνο εἰπέ,

τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνὴρ;

οὐχ Ἑλλήν, ὥς ἔοικεν, ἀπὸ γοῦν τῆς στολῆς.

ΕΡΜΗΣ

Κῦρος, ὦ Χέρην, ὁ Καμβύσου, θε τὴν ἀρχὴν
 πάσαι Μηδων ἐχόντων τῶν Περσῶν ἤδη ἐποίησεν
 εἶναι καὶ Ἀσσυρίων δ' ἐνπηχὸς οὗτος ἐκρυτήσας
 καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἐλασθεύοντι
 ἐπὶ Λυδίας ἔοικεν, ὥς καθελὼν τὸν Κροῖσον ἄρχαι
 ὑπάντων.

ΧΑΡΩΝ

Ὁ Κροῖσος δὲ ποῦ ποτε κίμεινός ἐστιν;

ΕΡΜΗΣ

Ἐκείσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν,
 τὴν τὸ τριπλοῦν τεῖχος Σάρδεις ἐκείναι, καὶ τὸν
 Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσοῦς
 καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον.
 βούλει ἀκούσωμεν αὐτῶν ὅ τι καὶ λέγουσι,

ΧΑΡΩΝ

Πάνυ μὲν οὔν.

ΚΡΟΙΣΟΣ

10 Ὡς ἔνεα Ἀθηναῖε, εἶδες γού, μου τὸν πλουῖται
 καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος¹ χρυσοῦς
 ἐστὶν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ
 μοι, τίνα ἡγῇ τῶν ὑπικνυμένων ἀνθρώπων εὐδαι-
 μονέστατον εἶναι.

ΧΑΡΩΝ

Τί ἄρα ὁ Σόλων ἐρεῖ;

¹ ἄσημος καὶ γ, ἢ ἰσημος καὶ ἐπίσημος?

CHARON, OR THE INSPECTORS

before long when he makes his voyage and is no longer able to lift a mosquito, let alone a bull! Tell me,

"Who is the other man yonder, the haughty one?"¹
Not a Greek, it seems, from his dress at least.

HERMES

That is Cyrus, Charon, the son of Cambyses, who has already transferred to the Persians the empire that once belonged to the Medes. Moreover, he recently conquered the Assyrians and brought Babylon to terms, and now he appears to be meditating a campaign against Lydia, with the idea of overthrowing Croesus and ruling the world.

CHARON

And Croesus, where is he?

HERMES

Look over there towards the great acropolis with the triple wall. That is Sardis, and now you see Croesus himself sitting on a golden throne, talking with Solon of Athens. Would you like to listen to what they are saying?²

CHARON

By all means.

CROESUS

My friend from Athens, as you have seen my riches, my treasures, all the bullion that I have and the rest of my splendor, tell me whom do you consider the most fortunate man in the world?

CHARON

What will Solon say to that?

¹ *Iliad* 3. 220 served as a model for this line also.

² The conversation that follows is based on Herodotus 1, 29-33.

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ΕΡΜΗΧ

Θάρρει· οὐδὲν ἀγεννές, ὦ Χύρων.

ΣΟΛΩΝ

ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ ὧν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονιστάτους γενέσθαι, τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν, τοὺς ἅμα πρῶτην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑπεδύντες εἰλκυσαν ἐπὶ τῆς ἀπῆνης ἄχρι πρὸς τὸ ἱερόν.

ΚΡΟΙΣΟΣ

Ἔστω· ἐχέτωσαν ἑκεῖνοι τὰ πρῶτα τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

ΣΟΛΩΝ

Τέλλος ὁ Ἀθηναῖος, ὃς εὖ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣΟΣ

Ἐγὼ δέ, ὦ κάθαρμα, οὐ σοι δοκῶ εὐδαίμων εἶναι;

ΣΟΛΩΝ

Οὐδέπω οἶδα, ὦ Κροῖσε, ἦν μὴ πρὸς τὸ τέλος ἀφίκη τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς το τέρμα εὐδαιμόνως διαβιδῶναι.

ΚΑΡΩΝ

Κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλησαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι
 11 τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας ἑκείνους ὁ Κροῖσος ἐκπέμπει ἢ τίς ἐπὶ τῶν ὤμων φέρουσι;

CHARON, OR THE INSPECTORS

HERMES

Never fear ; nothing ignoble, Charon.

SOLOH

Fortunate men are few, Croesus, but I consider that of all the men I know, the most fortunate are Cleobis and Biton, the sons of the priestess at Argos, who died together the other day when they had harnessed themselves and drawn their mother to the temple on the wagon¹

CROESUS

Very well, let them have the first rank in good fortune. But who would be the second?

SOLOH

Tellus of Athens, who lived happily and died for his country.

CROESUS

But what about me, knave? Don't you think I am fortunate?

SOLOH

I do not know, Croesus, and shall not until you come to the close of your life. Death is a sure test in such matters, that and a fortunate life right up to the end.

CHARON

Thank you kindly, Solon, for not forgetting us,² but demanding the decision of such matters to be made right at the ferry. But who are those men whom Croesus is sending out, and what are they carrying on their shoulders?³

¹ In Herodotus Tellus gets the first place.

² Himself and Pluto.

³ Compare Herodotus i 60 ff. The conversation between Solon and Croesus on the subject of the unjust is Lucian's own contribution.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι μισθὸν
τῶν χρησμάτων ὑφ' ὧν καὶ ἀπολείται μικρὸν
ὕστερον· φιλόμαντις δὲ ἀνὴρ¹ ἐκτόπως.

ΧΑΡΩΝ

Ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν δ'
ἀποστίλβει, ἡ δὲ ὑπωχρον ματ' ἐρυθρήματος; οὐν
γὰρ πρῶτον εἶδον, ἀκούων αἰεῖ.

ΕΡΜΗΣ

Ἐκεῖνο, ὦ Χαρῶν, τὸ αἰόδιμον ὄνομα καὶ
περιμαχητόν.

ΧΑΡΩΝ

Καὶ μὴν οὐχ ὀρώ ὃ τι τὸ ἀγαθὸν αὐτῷ πρόσ-
εστιν, εἰ μὴ ἄρα ἔν τι μόνον, ὅτι βαρύνονται οἱ
φέροντες αὐτό.

ΕΡΜΗΣ

Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ ἐπι-
βουλαὶ καὶ ληστήρια καὶ ἐπιорκίαι καὶ φόνοι καὶ
δασμὰ² καὶ ἐμπορίαι καὶ δουλείαι;

ΧΑΡΩΝ

Διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ
διαφέρουν; οἶδα γὰρ τὸν χαλκόν, ὁβολόν, ὡς οἶσθα,
παρὰ τῶν καταπλεόντων ἐκάστον ἐκλέγων.

ΕΡΜΗΣ

Ναί· ἀλλὰ ὁ χαλκὸς μὲν πολὺς, ὥστε οὐ πάνυ
σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ
πολλοῦ τοῦ βύθους οἱ μεταλλεύοντες ἀναρύτ-
τουσι· πλὴν ἀλλὰ ἐκ τῆς γῆς καὶ οὗτος ὥσπερ
ὁ μέλιβδος καὶ τὰ ἄλλα.

¹ ἀνὴρ Diudorf. ἀνὴρ Γ, ὁ ἀνὴρ other MSS.

² δασμὰ Spatz; δασμὰ καὶ τλεθε μακρὸς MSS. Somebody has put in an allusion to the quest of the Golden Fleece.

CHARON, OR THE INSPECTORS

HERMES

He is making an offering of golden ingots to Apollo at Delphi to pay for the prophecies which will bring him to grief a little later on. The man is monstrously daft on divination.

CHARON

Is that gold, the bright substance that shines, the pale yellow substance with a taint of red? This is the first time that I have seen it, though I am always hearing of it.

HERMES

That is it, Charon, the name that they sing of and fight for.

CHARON

Really I don't see what good there is about it, except perhaps for one thing, that its bearers find it heavy.

HERMES

You do not know how many wars there have been on account of it, how many plots, perjuries, murders, imprisonments, trading ventures, and enslavements.

CHARON

On account of this substance, not much different from bronze? I know bronze, for, as you are aware, I collect an obol from everyone who makes the downward journey.

HERMES

Yes, but bronze is plentiful, so that they do not prize it very highly, while this is dug up by the miners at a great depth in small quantities. It comes from the earth, however, like lead and the rest of the metals.

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελ-
τερίαν, οἱ τοσοῦτον ἔρωτα ἐρῶσιν ὥχρου καὶ
βαρέος κτήματος.

ΕΡΜΗΣ

Ἄλλὰ οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾷ
αὐτοῦ φαίνεται, ὅς, ὡς ὀρᾷς, καταγελᾷ τοῦ
Κροίσου καὶ τῆς μεγαλυχίας τοῦ βαρβύρου, καί
μοι δοκεῖν ἐρέσθαι τι βούλεται αὐτὸν ἐπακού-
σωμεν οὖν.

ΣΟΛΩΝ

- 12 Εἰπέ μοι, ὦ Κροῖσε, οἶμαι γάρ τι δεῖσθαι τῶν
πλίνθων τούτων τὸν Πύθιον;

ΚΡΟΙΣΟΣ

Νῆ Δέ. οὐ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς
ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛΩΝ

Οὐκοῦν μακάριον οἶμαι τὸν θεὸν ἀποφανεῖν,¹ εἰ
κτῆσαιτο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;

ΚΡΟΙΣΟΣ

Πῶς γὰρ οὗ;

ΣΟΛΩΝ

Πολλὴν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῇ
οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον
δεήσει αὐτοῖς, ἣν ἐπιθυμήσωσι.

ΚΡΟΙΣΟΣ

Ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς ὅσος παρ'
ἡμῖν;

ΣΟΛΩΝ

Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣΟΣ

Οὐ πᾶν τι.

¹ ἀποφανεῖν Dindorf! ἀποφαίνειν MSS.

CHARON, OR THE INSPECTORS

CHARON

Men are terribly stupid, by what you say, since they have such a passion for a yellow, heavy substance.

HERMES

Well, at any rate Solon yonder does not seem to love it, Charon, as you see, for he is laughing at Croesus and his barbarian boutfulness, and to my mind he wants to ask him a question. Let us listen, then.

SOLO

Tell me, Croesus, do you really think that Apollo has any need of these ingots?

CHORUS

Good Heavens, yes! He has nothing to match them among the votive offerings at Delphi.

SOLO

Then you expect to make the god happy if he adds ingots of gold to the rest of his possessions?

CROESUS

Why not?

SOLO

They are very poor in Heaven from what you say, since they have to send and get gold from Lydia if they want it.

CROESUS

Why, where else can there be as much gold as there is in our country?

SOLO

Tell me, is iron produced in Lydia?

CROESUS

Not to any great extent.

THE WORKS OF LUCIAN

ΣΟΛΩΝ

Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε.

ΚΡΟΙΣΟΣ

Πῶς ἀμείνων ὁ σίδηρος χρυσίου;

ΣΟΛΩΝ

Ἴν ἀποκρίνῃ μηδὲν ἀγανακτῶν, μάθοις ἄν.

ΚΡΟΙΣΟΣ

Ἐρώτα, ὦ Σόλων.

ΣΟΛΩΝ

Πότεροι ἀμείνους, οἱ σώζοντές τινες ἢ οἱ σωζόμενοι πρὸς αὐτῶν,

ΚΡΟΙΣΟΣ

Οἱ σώζοντες δηλαδὴ.

ΣΟΛΩΝ

Ἄρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσι τινες, ἐπὶ τῇ Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣΟΣ

Ὁ σίδηρος δῆλον ὅτι.

ΣΟΛΩΝ

Καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἴχοιτο ἄν σαι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.

ΚΡΟΙΣΟΣ

Εὐφήμεί, ἄνθρωπε.

ΣΟΛΩΝ

Μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνη δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

ΚΡΟΙΣΟΣ

Οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλύνθους κελεύεις ἀνατίθηναι μα, τὸν δὲ χρυσὸν ὀπίσω αὐθις ἀνακαλεῖν;

CHARON, OR THE INSPECTORS

SOLON

Then you are poor in the better metal.

CROESUS

In what way is iron better than gold ?

SOLON

If you will answer my questions without getting angry, you will find out.

CROESUS

Ask them, Solon.

SOLON

Who is the better man, the one who saves a life or the one who is saved by him ?

CROESUS

The one who saves a life of course.

SOLON

Then if Cyrus attacks the Lydians, as rumour has it that he will, shall you get swords of gold made for your army, or will iron be necessary in that case ?

CROESUS

Iron, certainly.

SOLON

Yes, and if you should not provide iron, your gold would go off to Persia in captivity.

CROESUS

Don't speak of such a thing, man !

SOLON

I pray it may not turn out that way ; but you clearly admit that iron is better than gold.

CROESUS

Then would you have me offer ingots of iron to the god and call the gold back again ?

THE WORKS OF LUCIAN

ΣΟΛΩΝ

Οὐδὲ σιδήρου ἐκείνός γε δεήσεται, ἀλλ' ἦν τε χαλκὸν ἦν τε χρυσὸν ἀναβῆς, ἄλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἔσθῃ ἀναταθεικάς, Ψωκεῦσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοπαιῶν.

ΚΡΟΪΣΟΣ

Ἄελ σύ μου τῷ πλούτῳ προσπιλεμεῖς καὶ φθονεῖς.

ΕΡΜΗΣ

- 13 Οὐ φέρει ὁ Λυδὸς, ὦ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέξῃ ἕλόντα ἐπὶ τὴν πύραν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῶτην ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγγράπτο, Κροΐσου μὲν ἀλῶναι ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ' ἐκείνησιν τῆς Μασσαγέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τούτῳ τοῦ λευκοῦ ἐξελαύνουσαν,

ΧΑΡΩΝ

Νῆ Δία.

ΕΡΜΗΣ

Τόμυρις ἐκείνη ἐστὶ, καὶ τὴν κεφαλὴν γε ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἵματος. ὁρᾷς δὲ καὶ τὸν νῆδον αὐτοῦ τὸν νεανίσκου; Καμβύσης ἐκείνός ἐστιν· οὗτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν

CHARON, OR THE INSPECTORS

SOLON

He will have no need of iron either, not he! Whether you offer bronze or gold, your offering will be a boon and a blessing to others than he—to the Phocians or the Boeotians or the Delphians themselves, or else to some tyrant or freebooter, but the god takes little interest in your gold-work.

CROESUS

You are always at war with my wealth and begrudge me it.

HERMES

The Lydian cannot abide the outspokenness and the truthfulness of his words, Charon, it seems strange to him when a poor man does not cringe but says frankly whatever occurs to him. But he will remember Solon before long, when he has to be captured and put on the pyre by Cyrus. The other day I heard Clotho reading out the fate that had been spun for everyone, and among other things it had been recorded there that Croesus was to be captured by Cyrus, and that Cyrus was to be slain by yonder woman of the Massagetae. Do you see her, the Scythian woman riding the white horse?

CHARON

Indeed I do.

HERMES

That is Tomyris; and after she has cut off Cyrus' head she will plunge it into a wine-skin full of blood. And do you see his son, the young man? That is Cambyses; he will be king after his father and when he has had no end of ill-luck in Laoya and

τε Λιβύη καὶ Αἰθιοπία τὸ τελευταῖον μανίς ἀπο-
θανεῖται ἀποστείνας τὸν Ἄπιν.

ΧΑΡΩΝ

Ἦ πολλοῦ γέλωτος· ἀλλὰ νῦν τίς ἂν αὐτοῖς
προσβλέψαιεν οὕτως ὑπερφρονούντας τῶν ἄλλων,
ἢ τίς ἂν πιστεύσειεν ὥς μετ' ὀλίγον οὗτος μὲν
αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν
14 ἀσκήῳ αἵματος, ἐκεῖνος δὲ τίς ἔστιν, ὦ Ἑρμῆ, ὁ
τὴν πορφύραν ἐφ' ἑστρίδα ἐμπεπορημένος, ὁ τὸ
διάδημα, ᾧ τὸν δακτύλιον ὁ μαγειρος ἀναβίδωσι
τὸν ἰχθυὶν ἀνατεμων,
νήσφ ἐν ἀμφιρύτῃ; βασιλεὺς δὲ τις εὐχεται εἶναι.

ΣΥΜΗΝ

Εὖ γε παρῳδεῖς, ὦ Χάρων. ἀλλὰ Πολυκράτην
ἄρ' εἰς τὸν Σαμίῳν τύραννον πανευδαίμονα ἡγού-
μενον εἶναι· ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρ-
εστώτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῇ
σατράπῃ ἀνασκολοπισθῆσεται ἄθλιος¹ ἐκπεσὼν
τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου· καὶ ταῦτα
γὰρ τῆς Κλωθοῦς ἐπήκουσα.

ΧΑΡΩΝ

Ἀγαμαι Κλωθοῦς γεννηθεῖς· καίς² αὐτοῦς, ὃ
βελτίστη, καὶ τὰς κεφαλὰς ἀποτεμνέ καὶ ἀνα-
σκολοπιζε, ὥς εἰδῶσιν ἄνθρωποι ὄντες· ἐν το-
σούτῃ δὲ ἱπαιρισθῶν ὥς ἂν ἀφ' ὑψηλοτέρου
ἀλγαιώτερον καταπεσοιμένοι· ἐγὼ δὲ γελάσομαι
τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῇ
σκαφίδῃ μῆτε τὴν πορφύριδα μῆτε τιάραν ἢ
κλίσην χρυσὴν κομίζοντας.

¹ ἄθλιος Herwerden ἄθλιος MSS

² καίς ὅτις τε καὶ MSS. Ἐπίτασθε τοιαῦτα ἄγαμαι Κλωθοῦς
γεννηθεῖς καίς.

CHARON, OR THE INSPECTORS

Ethiopia he will at last go mad and die in consequence of slaying Apis.

CHARON

How very funny! But now who would dare to look at them, so disdainful are they of the rest of the world? And who could believe that after a little the one will be a prisoner and the other will have his head in a sack of blood? But who is that man, Hermes, with the purple mantle about him, the one with the crown, to whom the cook, who has just cut open the fish, is giving the ring,

"All in a sea-girt island, a king he would have us believe him"??

HERMES

You are good at parody, Charon. The man whom you see is Polyerates, the tyrant of Samos, who considers himself wholly fortunate, yet the servant who stands at his elbow, Maeandrius, will betray him into the hands of the satrap Oroetes, and he will be crucified, poor man, after losing his good fortune in a moment's time. This, too, I heard from Clotho.

CHARON

Well done, Clotho, noble lady that you are! Burn them, gracious lady, cut off their heads and crucify them, so that they may know they are human. In the meantime let them be exalted, only to have a sorrier fall from a higher place. For my part I shall laugh when I recognize them aboard my skiff, stripped to the skin, taking with them neither purple mantle nor tiara nor throne of gold.

¹ Another allusion to a story in Herodotus (3 39-43). The verse is composed of the beginning of *Odyssey* 1, 50 and the end of *Odyssey* 1, 180.

ΕΡΜΗΣ

- 15 Καὶ τὰ μὲν τούτων ὧδε ἔχει. τὴν δὲ πληθὺν ὁρᾷ, ᾧ Ἰάκωβον, τοὺς πλείοντας αὐτῶν, τοὺς πολυμύοντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτούντας;

ΚΑΡΩΝ

Ὅρῳ ποικίλην τιμὴν τὴν διατριβὴν καὶ μεστὴν ταραχὴν τὸν βίον καὶ τὰς πολεὶς γε αὐτῶν ἐπικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἰδίῳ τι κεντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὀλίγοι δὲ τινες ὥσπερ σφῆκες ἄγουσι καὶ φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετόμενος αὐτοὺς ἐκ τύφανοὺς οὗτος ὄχλος τίνας εἰσιν.

ΕΡΜΗΣ

- Ἐλπιδες, ᾧ Χάρων, καὶ δειματα καὶ ἄγνοια καὶ ἡδοναὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ μῖση καὶ τὰ τοιαῦτα. τοιῶν δὲ ἡ ἄγνοια μὲν αὐτῶν συνανέμμεται αὐτοῖς καὶ συμπολιτεύεται, καὶ νῆ Δία καὶ τὸ μῖσος καὶ ὀργὴ καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπερανέπετομενοι ὁ μὲν ἐμπιπτῶν ἐκ πλῆττος ἐνίσταται καὶ ὑποκτῆσσειν ποιεῖ, αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅπότεν μάλιστα οἴηταί τις ἐπιλήψασθαι αὐτῶν, ἀναπτάμεναι οἰχόνται κεχηνοτάς αὐτοὺς ἀπολινοῦσαι, ὅπερ καὶ τὸν Τάνταλον κάτῃ πάσχοντα ὁρᾷ ὑπὸ τοῦ ὕδατος. ἦν δὲ ἀτενίστη, κατόψεαι καὶ τὰς Μοῖρας ἀνὰ ἐπικλινθούσας ἐκαστῇ τῷ ἀτράκτῳ, ἀφ' οἷς ἡρτῆσθαι συμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὁρᾷ καθάπερ ἀράχνη τινα καταβαίνοντα ἐφ' ἑκαστον ἀπὸ τῶν ἀτράκτων,

CHARON, OR THE INSPECTORS

HERMES

That is the way their lives will end But do you see the masses, Charon, the men voyaging, fighting, litigating, farming, lending money, and begging?

CITARON

I see that their activities are varied and their life full of turmoil, yes, and their cities resemble hives, in which everyone has a sting of his own and stings his neighbour, while some few, like wasps, harry and plunder the meaner sort. But what is that crowd of shapes that flies about them unseen?

HERMES

Hope, Fear, Ignorance, Pleasure, Covetousness, Anger, Hatred and their like. Of these, Ignorance mingles with them down below and shares their common life, and so do Hatred, Anger, Jealousy, Stupidity, Doubt, and Covetousness, but Fear and Hope hover up above, and Fear, swooping down from time to time, terrifies them and makes them cringe, while Hope, hanging overhead, flies up and is off when they are most confident of grasping her, leaving them in the lurch with their mouths open, exactly as you have seen Tantalus served by the water down below. If you look close, you will also see the Fates up above, drawing off each man's thread from the spindle to which, as it happens, one and all are attached by slender threads. Do you see cobwebs, if I may call them so, coming down to each man from the spindles?

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Ὅρῳ πόνυ λεπτὸν ἐκάστῳ νῆμα, ἐπιπεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκείνῳ, ἐκείνῳ δὲ ἄλλῳ.

ΕΥΜΗΝΣ

Εἰκότως, ὦ πορθμεῦ· εἴμαρται γὰρ ἐκείνῳ μὲν ὑπὸ τούτου φονευθῆναι, τούτῳ δὲ ὑπ' ἄλλου, καὶ πληρονομῆσαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ᾖ μικροτερον τὸ νῆμα, ἐκείνου δὲ αὐ τοῦτον τοιόνδε γάρ τι ἢ ἐπιπλοκὴ δηλοῖ. ὅρῃς δ' οὖν ἵπο λεπτοῦ κρεμαμένους ἅπαντας· καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω μετειρός ἐστι καὶ μετὰ μικρὸν καταπεσὼν, ὑπορραγέντος τοῦ λίνου ἐπειδὴν μηκέτι ἀντέχῃ πρὸς τὸ βαρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πέσῃ, ἀψοφητὶ κείσεται,¹ μόλις καὶ τοῖς γείτοσιν ἑξακουσθέντος τοῦ πτωματος.

ΧΑΡΩΝ

Παγγέλοια ταῦτα, ὦ Ἑρμῆ.

ΕΥΜΗΝΣ

- 17 Καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ καταγέλαστα, ὦ Χύρων, καὶ μάλιστα εἰ ἄγαν σπουδαῖ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπιδῶν οἰχεσθαι ἀναρπάστους γινομένους ὑπὸ τοῦ βελτίστου Θανάτου. ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μάλα πολλοί, ὥς ὄρῃς, ἡπίαλοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπλευμονιαί καὶ ξίφη καὶ ληστήρια καὶ κωκεία καὶ δικασταὶ καὶ τύραννοι· καὶ τούτων οὐδὲν ἄλλως αὐτοὺς εἰσέρχεται, ὅστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀττογοῖ

¹ τρεῖνται Mehlis, K Behwartz.

CHARON, OR THE INSPECTORS

CHARON

I see that each man has a very slender thread, and it is entangled in most cases, this one with that and that with another

HERMES

With good reason, ferryman, it is fated for that man to be killed by this man and this man by another, and for this man to be heir to that one, whose thread is shorter, and that man in turn to this one. That is what the entanglement means. You see, however, that they all hang by slender threads. Furthermore, this man has been drawn up on high and hangs in mid-air, and after a little while, when the filament, no longer strong enough to hold his weight, breaks and he falls to earth, he will make a great noise, but this other, who is lifted but little above the ground, will come down, if at all, so noiselessly that even his neighbours will hardly hear his fall.

CHARON

All this is very funny, Hermes.

HERMES

Indeed, you cannot find words to tell how ridiculous it is, Charon, especially their inordinate ambition and the way in which they disappear from the scene in the midst of their hopes, carried off by our good friend Death. His messengers and servants are very many, as you see—chills, fevers, wasting sicknesses, inflammations of the lungs, swords, pirate vessels, bowls of hemlock, judges and tyrants, and no thought of any of these occurs to them while they are prosperous, but when they come to grief, many are the cries of "Oh!" and

καὶ αἰαὶ καὶ αἶμοι. αἱ δὲ εὐθύς ἐξ ἀρχῆς ἐκινέοντο
 ὅτι θνήσκει τέ εἰσιν αὐτοὶ καὶ ὀλίγον τοῦτον χρόνον
 ἐπιδημησαντες τῷ βίῳ ἀπίαντι ὥσπερ ἐξ ὀνυρε-
 τος πάντα ὑπὲρ γῆς υφέντες. ἔξων τι ἂν σωφρονέ-
 στερον καὶ ἦττον ἡσίωντο ἀποθανόντες· νῦν δὲ αἱ
 αἰαὶ ἐλπίσαντες χρησεσθαι ταῖς παρούσιν, ἐπειδὴ
 ἐπιστάς ὁ ὑπηρέτης καλῇ καὶ ἀπαγῇ πεδήσας τῷ
 πυρετῷ ἢ τῷ φέβῳ, ἀγανακτοῦσι πρὸς τῆς ἀγωγῆς
 οὐκ ὅτε προσδοκίησαντες ἀποσπασθῆσθαι αὐ-
 τῶν. ἢ τί γὰρ οὐκ ἂν ποιήσεις ἐκείνοις ὁ τῆς
 εἰκίας σκουδῇ οἰκοδομούμενος καὶ τοῖς ἐργατοῖς
 ἐπιστάρχων, εἰ μῖθοι ὅτι ἢ μὲν ἔξει τέλος αὐτῷ,
 ὁ δὲ ἄρτι ἐπιβέβηκε τὸν ὄροφον ἔπεισι τῷ κληρονομῳ
 καταλιπὼν ἀπολαύειν αὐτῆς, αὐτοὶ μὴδὲ δειπνή-
 σαι ἄθλιος¹ ἐν αὐτῇ, ἀπεῖναι μὲν γὰρ ὁ χαιρων
 ὅτι ἄρρηκτα παῖδα τέτοκεν αὐτῷ ἢ γυνὴ, καὶ τοῖς
 φίλοις διὰ τοῦτο ἰσχυρῶς καὶ τοῦνομα τοῦ πατρὸς
 τιθέμενος, αἱ ἡπίστατοι δὲ ἐπὶ τέτῳ γενομένοις ὁ
 παῖς τιθνήσκειται. ἄρα ἂν σοὶ δοκῇ χαιρεῖν ἐπ'
 αὐτῷ γυναικί, ἀλλὰ τὸ αἶτιον, ὅτι τὸν μὲν
 εὐτυχοῦντα ἐπὶ τῷ παιδί ἐκείνους ἐρᾷ τὸν τοῦ ἀθλῆ-
 τοῦ πατέρα τοῦ Ὀλυμπια νεκροκότου, τὸν γειτοῦ
 δὲ τὸν ἐκκομιζόντα τὸ παιδίον οὐχ ἔρῃ οὐδὲ οἶδεν
 ἀφ' οἷας αὐτῷ προσηῖ ἐσρέματα. τοῖς μὲν γὰρ
 περὶ τῶν ὄρων διαφερομένοις ἔρῃ, ὅσοι εἰσὶ, καὶ
 τοὺς συναγειρόντας τὰ χρηματικά, εἰτα, πρὶν ἀπο-

¹ ἄλλοις Κορνηλίῳ ἄλλοις ΝΕΣΣ.

CHARON, OR THE INSPECTORS

"Ah" and "O dear me!" If they had realised at the very beginning that they were mortal and that after this brief sojourn in the world they would go away as from a dream, taking leave of everything above ground, they would live more sanely and would be less unhappy after death. But as it is, they have imagined that what they have now will be theirs forever, and so, when the servant, standing at their bedside, summons them and hales them off in the bonds of fever or consumption, they make a great to-do about it, for they never expected to be torn away from their gear. For example, that man who is busy building himself a house and driving the workmen on, what would not he do if he knew that although the house will be finished, as soon as he gets the roof on he himself will depart and leave his last enjoyment of it without even dining in it, poor fellow? And as for the man over there, who rejoices because his wife has borne him a son and entertains his friends in honour of the occasion and gives the boy his father's name, if he knew that the boy would die at the age of seven do you think he would rejoice over his birth? No, it is because he sees a under man who is fortunate in his son, the father of the athlete who has been victor at the Olympic games but does not see his next-door neighbour who is burying his son, and does not know what manner of thread his own son has been attached to. Again, take those who quarrel about boundaries—you see how numerous they are, likewise those who heap up

¹ Most of the dead are unhappy as Hercules and Charon we know. See the famous journey, and even Hecuba's Achilles (*Odyssey* II, 488).

CHARON, OR THE INSPECTORS

money and then, before enjoying it, receive a summons from the messengers and servants that I mentioned.

CHARON

I see all this, and am wondering what pleasure they find in life and what it is that they are distressed to lose. For example, if one considers their kings, who are counted most happy, quite apart from the instability and uncertainty of their fortune which you allude to, one will find that the pleasures which they have are fewer than the pains, for terrors, alarms, enmities, plots, rage, and flattery are with them always. I say nothing of sorrows, diseases, and misadventures, which of course dominate them without partiality, but when their lot is hard, one is driven to conjecture what the lot of common men must be.

Let me tell you Hermes, what I think men and the whole life of man resemble. You have noticed bubbles in water, caused by a streamlet plashing down—I mean those that mean to make foam? Some of them, being small, burst and are gone in an instant, while some last longer and as others join them, become swollen and grow to exceeding great compass, but afterwards they also burst without fail in time, for it cannot be otherwise. Such is the life of men, they are all swollen with wind, some to greater size, others to less, and with some the swelling is short-lived and swift fated, while with others it is over as soon as it comes into being, but in any case they all must burst.

THE WORKS OF LUCIAN

ΣΥΝΗΓΗ

Οὐδὲν χεῖρον ἐν τοῦ (ὁ)μήρου εἶκασαι, ὃ Χάρμης, ἢ φύλλαις το γινώσκοντες αὐτῶν ἀμοιβή

ΧΑΡΩΝ

- 30 Καὶ τοιοῦτοι ὄντες, ὃ Ἑρμῆς, ἔρρετε οἷα τοιοῦτοι καὶ οἱ φιλετιμοῦνται πρὸς ἀλλήλους ἡρχῶν περὶ καὶ τιμῶν καὶ πηγίων ἡμιλλώμενοι ὥστε ἅπαντα καταλιπαρίας αὐτοῖς δοῦναι ἵνα ἀβολὰν ἔχοντας ἔσταιν παρ' ἡμῖν. βουλαὶ οἶν, ἐπειπερ ἐφ' ὑψηλοῦ ἐσμέν, ἀναβύησαι παρμύγεθαι παραινίσαι αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαιῶν ποικύων, ζῆν δὲ δὴ τὸν θάνατον προ ὀφθαλμῶν ἔχοντας, λέγων, "ὦ μάταιοι, τί ἐσπουδαίετε περὶ ταῦτα, παύσασθε κάμνοντας· οὐ γὰρ εἰς αἵ βιωσέσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀλδίων ἐστίν, οὐδ' ἂν ἀπαγάγοι τις αὐτῶν τι ἐν αὐτῷ ἀποθανῶν, ἀλλ' ἀναγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν αἰσίαν δὲ καὶ τὸν ὄγρον καὶ τὸ χρυσίον δὲ ἄλλων εἶναι καὶ μεταβαλλῶν τοῦτ' ὀφθαλμοῖς." εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκου ἐμβοήσασιν αὐτοῖς, οὐκ ἂν οἶσι μεγάλη ἀφελθῆναι τὴν βίον¹ καὶ παφρονοτέρους ἀναγέσθαι παρὰ πολυ;

ΣΥΝΗΓΗ

- 31 ὦ μακάριε, οἷα οἶσθα ὅπως αὐτοῖς ἡ ἀγνοία καὶ ἡ ἀσπλην διατεθείκασι, ὥς μηδ' ἂν τρυπῶν ἐτι διανουχθῆναι αὐτοῖς τὰ ὅσα, τοσούτω κηρὸν ἔβυσσαν αὐτά, οἷον περ ὃ Ὀδυσσεὺς τοῖς ἐταίροις ἔδρασε δάει τῇ Σειρήνων ἀκραδίσει. ποθεν οὖν ἂν ἐκείνοι ἐννηθίσιν ἀκούσαι, ἦν καὶ ἐν κεκραγῶς διαρρηγῆ; ὅπως γὰρ παρ' ὑμῖν ἡ Ληθὴ ἐννοῖται,

¹ ἢ τὴν τὸν βίον χάρις.

CHARON, OR THE INSPECTORS

HERMES

Charon, your simile is every bit as good as Homer's, who compares the race of man to leaves !

CHARON

And although they are like that, Hermes, you see what they do and how ambitious they are, vying with each other for offices, honours, and possessions, all of which they must leave behind them and come down to us with but a single oval. As we are in a high place, would you like me to call out in a great voice and urge them to desist from their vain labours and live always with death before their eyes, saying "Vain creatures, why have you set your hearts on these things? Cease toiling for your lives will not endure forever. Nothing that is in honour here is eternal; nor can a man take anything with him when he dies, nay, it is inevitable that he depart naked, and that his house and his land and his money go first to one and then to another, changing their owners." If I should call to them out of a commanding place and say all this and more, do you not think that they would be greatly assisted in life and made wiser by far ?

HERMES

My dear fellow, you do not know how Ignorance and Error have served them. Even a drill could not penetrate their ears now, because these dames have stopped them with such quantities of wax, like Odysseus, who did this to his comrades for fear that they might hear the Sirens. How could they hear, then, even if you should crack your lungs with bawling? What lies in the power of Letho down

¹ *Iliad* 9, 140.

THE WORKS OF LUCIAN

τοῦτο ἐνταῦθα ἡ ἀγνοια ἐργάζεται. πλὴν ἀλλὰ εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδογμένοι τὸν κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν ἀποκλείοντες, ὅθεν δεδορκότες ἐς τὰ πρίγματα καὶ κατεγνωκότες οἶα ἔστιν.

ΧΑΡΩΝ

Οὐκοῦν ἐκείνους γοῦν ἐμβοήσωμεν.

ΕΡΜΗΣ

Περὶ τὸν καὶ τοῦτα, λέγειν πρὸς αὐτοὺς ἡ ἰσασθαι, ὅπως ὅπως ἀποσπείσαντες τῶν πολλῶν καταγελῶσι τῶν γιγνομένων καὶ οὐδὲ μὴ οὐδαμῶς ὀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βουλευόντες παρ' ὑμᾶς ἀπὸ τοῦ βίου. καὶ γὰρ καὶ μισοῦνται ἐλθέγοντες αὐτῶν τὰς ὑμαθίας.

ΧΑΡΩΝ

Εὖ γε, ὦ γεννάδαι· πλὴν πάνι ὀλίγοι εἰσίν, ὦ Ἑρμῇ.

ΕΡΜΗΣ

Ἰκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

ΧΑΡΩΝ

22 Ἐν ἔτι ἐπύθουν, ὦ Ἑρμῇ, εἰδέναι, καὶ μοι δείξας αὐτὸ ἐντελῇ ἔσθι τὴν περιήγησιν πεποιημένος, τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

ΕΡΜΗΣ

Ἥρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὅπως καὶ τὰς στήλας καὶ πυραμίδας· ἐκεῖνα πάντα νεκροδοχεῖα καὶ σωματοφυλάκεια ἔστιν.

CHARON, OR THE INSPECTORS

below is done by Ignorance here. However, there are a few of them who have not admitted the wax into their ears, who are devoted to truth, who look keenly into things and know them for what they are.

CHARON

Then let us call to them at least.

HERMES

It would be superfluous to tell them what they know. You see how they stand aloof from the masses and laugh at what goes on—they are not in the least satisfied with it all, but are clearly planning to make their escape from life to your own regions. Indeed, they have reason, for they are disliked because they expose the foibles of man.

CHARON

Well done, staunch souls! But they are very few, Hermes.

HERMES

Even these are enough. But let us go down now

CHARON

There is one thing more that I wanted to know about, Hermes, and when you point it out to me you will have done your full duty as guide, it is to see the places where they stow the bodies, where they bury them, I mean.

HERMES

They call such places vaults, tombs and graves. Do you see those heaps of earth and slabs of stone and pyramids in front of the cities? All those are for the reception of corpses and the storage of bodies.

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Τί οὖν ἐκείνοι στεφανοῦσι τοὺς λίθους καὶ
 χρίουσι μύρῳ; αἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν
 χωμάτων καὶ βόθρον τινὰ ὀρύξαντες καίουσιν τε
 ταυτὶ τὰ πολυτελῆ δεῖπνα καὶ εἰς τὰ ὀρύγματα
 οἶνον καὶ μελίκρατον, ὥς γοῦν εἰκύσαι, ἐγχεύουσιν

ΕΡΜΗΣ

Οὐκ οἶδα, ὦ παρθμεῦ, τί ταῦτα πρὸς τοὺς ἐν
 "Λίδου" πεπιστεύκασιν δ' οὖν τὰς ψυχὰς ἀναπεμ-
 παμένας κάτωθεν δειπνεῖν μὲν ὥς οἶόν τε περι-
 πετομένας τὴν κνῖσαν καὶ τὸν καπνον, πίνειν δὲ
 ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

ΚΑΡΩΝ

Ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὦν τὰ κρανία
 ξηρότατα; καίτοι γελοιὸς εἰμι σοὶ λέγων ταῦτα
 ὁσημέραι κατὰγοντι αὐτούς. οἶσθα οὖν εἰ δύναιεν
 ἂν ἐτι ἀναλθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἔπει
 τοι καὶ παγγέλοια ἂν, ὦ Ἑρμῆ, ἐπασχον, οὐκ
 ὀλίγα πράγματα ἔχων, εἰ ἔδει μὴ κατὰγειν μόνον
 αὐτούς, ἀλλὰ καὶ αὐθις ἀνάγειν πιομένους. ὦ
 μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἡλίκοις ὅροις
 διακέκριται τὰ νεκρῶν καὶ τὰ ζώντων πράγματα
 καὶ οἷα τὰ παρ' ἡμῖν ἐστι καὶ ὅτι

κάτθαν' ὁμῶς εἰ τ' ἄτυμβος ἀνὴρ ὅς τ' ἄλλαχε
 τύμβου,

ἐν δὲ ἱῇ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων
 Θερσίτη δ' ἴσος Θέτιδος παῖς ἠυκόμοιο

CHARON, OR THE INSPECTORS

CHARON

Why is it, then, that those people are putting garlands on the stones and anointing them with perfume? There are others also who have built pyres in front of the mounds and have dug trenches, and now they are burning up those fine dinners and pouring wine and mead, as far as one may judge, into the ditches.

HERMES

I don't know what good these things are to men in Hades, ferryman; they are convinced, however, that the souls, allowed to come up from below, get their dinner as best they may by sitting about the smoke and steam and drink the mead out of the trench.

CHARON

What, *they* eat and drink, when their skulls are dry as tinder? But it is silly for me to tell that to you, who bring them down below every day, you know whether they can come back to earth when they have once gone under ground. I should be in a fine predicament, Hermes, and should have no end of trouble if I were obliged not only to bring them down but to bring them up to drink! What folly, the idiots! They do not know what an impassable frontier divides the world of the dead from the world of the living, and what it is like among us, that

"Death maketh mortals alike, be they buried or lying unburied.

Equal is Irus the beggar in honour to King Agamemnon,

Fair-haired Thetis' son is no better a man than Themiste.

THE WORKS OF LUCIAN

πάντες δ' εἰσιν ὁμοῦς νεκίων αμεινὰ κήρυμα,
γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμῶνα.

ΕΡΜΗΣ

- 23 Ἡράκλειν, ὡς πολὺν τὸν Ὀμηρον ἐπαντλεῖ.
ἀλλ' ἐπεὶ περ ἀνέμνησας, εἰθέλω σοι δεῖξαι τὸν
τοῦ Ἀχιλλέως τίφου. ὅρῃς τὸν ἐπὶ τῇ θαλάττρῃ
Σίγειον μὲν ἐκεῖθεν ἔστι τὸ Ἰρῶικον ἀντικρὺ
δὲ ὁ Αἴας τέθαπται ἐν τῇ Ἰρῶϊ.

ΧΑΡΩΝ

Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τίφοι. τῆς πόλεως δὲ
τὰς ἐπισήμους δεῖξίν μοι ἤδη, ἅς κατὰ ἱκούμεν,
τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα
καὶ Μυκῆνας καὶ Κλεωνὰς καὶ τὴν Ἰλιον αὐτῇ.
πολλοὺς γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν,
ὥς δέκα ὄλων ἐτῶν μὴ νεωλεῖσαι μηδὲ διαψύξαι
τὸ σκαφίδιον.

ΕΡΜΗΣ

Ἡ Νίνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη καὶ
οὐδὲ ἴγνως ἔτι λαιπὸν αὐτῆς, οὐδ' ἂν εἴποις θπου
ποτὲ ἦν· ἡ Βαβυλὼν δὲ σοι ἐκαίνη ἔστιν ἡ
εὐπυργοί, ἡ τὸν μέγαν περίβολον, οὐ μετὰ πολὺ
καὶ αὐτὴ ζητηθησομένη ὥσπερ ἡ Νίνος· Μυκῆνας
δὲ καὶ Κλεωνὰς αἰσχύνομαι δεῖξαι σοι, καὶ μά-
λιστα τὸ Ἰλιον. ἀποπνίξεις γὰρ εὐ οἷδ' ὅτι τὸν
Ὀμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν.
πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ
τεθνῶσι καὶ αὐταί· ἀποθνήσκουσι γάρ, ὦ πορθ-
μεῦ, καὶ πόλεις ὥσπερ ἄνθρωποι, καὶ τὸ παρα-

CHARON, OR THE INSPECTORS

Aye, they are all of them nothing but skeleton
relies of dead men,

Baro, dry bones that are scattered about in the
asphodel meadow."¹

HERMES

Heracles! What a lot of Homer you are baling
out! Now you have put me in mind of him, I want
to show you the tomb of Achilles. Do you see it,
there by the seaside? Sigeum in Troy is over there,
and opposite to it Ajax lies buried on Ilhoctum.

CHARON

The tombs are not large, Hermes. But now show
me the prominent cities that we hear of down below,
Nineveh, the city of Sardanapalus, Babylon, Mycenae,
Cleonae, and Troy itself. I remember that I set a
great many fain that place across the ferry, so that
for ten whole years I couldn't dock my boat or dry
her out.

HERMES

As for Nineveh, ferryman, it is already gone and
there is not a trace of it left now, you couldn't even
say where it was. But there you have Babylon, the
city of the beautiful towers and the great wall, which
will itself soon have to be searched for like Nineveh.
I am ashamed to show you Mycenae and Cleonae,
and Troy above all, for I know right well that when
you go down you will throttle Homer for the boast-
fulness of his poems. Yet they were once flourishing,
though now they too are dead, cities die as well as
men, ferryman, and, what is more, even whole rivers.

¹ A cento from Homer patched up out of *Iliad* 9, 319-320;
Odyssey 10, 831; 11, 839, 873.

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δοξότατον, καὶ ποταμοὶ ὅλοι· Ἰνάχου γοῦν οὐδὲ
τάφος ἐστὶ ἐν Ἀργεὶ καταλείπεται.

ΧΑΡΩΝ

Παπαὶ τῶν ἐπαινων, ὦ Ὀμηρε, καὶ τῶν ὀνημά-
των, Ἰλῖος ἱρή καὶ εὐρυίγυια καὶ εὐκτίμεναι
24 Κλεωναί. ἀλλὰ μεταξὺ λόγων, τίνας ἐκείνοί εἰσιν
οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύου-
σιν;

ΕΡΜΗΣ

Ἀργεῖους ὄρῃς, ὦ Χιέρων, καὶ Λακεδαιμονίους
καὶ τὸν ἡμιθυήτα ἐκείνον στρατηγὸν Ἰθρυάδαν
τὸν ἐπυγρύφοντα τῷ τρόπαιον τῇ αὐτοῦ αἵματι.¹

ΧΑΡΩΝ

Ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῇ, ὁ πόλεμος;

ΕΡΜΗΣ

Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μίχονται.

ΧΑΡΩΝ

ὦ τῆς ἀνοίας, οἳ γε οὐκ ἴσασιν ὅτι, καὶν ὅλην
τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται,
μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τοῦ
Λίακοῦ· τὸ δὲ πεδῖον τοῦτο ἄλλοτε ἄλλοι γεωργή-
σουσι πολλύκις ἐκ βάθρων τὸ τρόπαιον ἀνασπά-
σαντες τῇ ἀρότρῳ.

ΕΡΜΗΣ

Οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες
ἤδη καὶ κατὰ χώραν εὐθετήσαντες αὖθις τὰ δρη
ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἡ ἐστάλην, σὺ δὲ

¹ αἵματι. M: ὀνόματι: other MSS.

CHARON, OR THE INSPECTORS

In fact, even the grave of Inachus no longer survives in Argos.

CHARON

That for your praises, Homer, and your adjectives — "hallowed," "wide-wayed" Troy and "well-built" Cleonæ. But while we are talking, who are those people at war yonder, and why are they killing each other?

HERMES

You are looking at the Argives and Spartans, Charon, and over there is the dying general Othryades, the one who is writing on the trophy in his own blood.

CITAHON

What is their war about, Hermes?

HERMES

About the very plain in which they are fighting.

CHARON

What folly! They do not know that even if any one of them should acquire the whole Peloponnese, he could hardly get Aeneas to give him a foot of space. And as for this plain, it will be tilled by one race after another, and many a time they will turn the trophy up out of the depths with the plough.

HERMES

True. But now let's get down and replace the mountains, and then go our ways, I on my errand

¹ Three hundred Spartans fought an equal number of Argives for the possession of Thyreatis. Two Argives and a single dying Spartan survived the fight. The Argives hastened home to report their victory, but the Spartan managed to put up a trophy and write upon it a dedication to Zeus in his own blood. Herod. 1, 82, 1. ut. Morad. 808 n.

THE WORKS OF LUCIAN

ἐπὶ τὸ πορθμεῖον ἤξω δέ σοι καὶ αὐτὸς μετ'
ὀλίγον νεκροστολῶν.

ΧΑΡΩΝ

Εἰ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης εἰς δαὲ
ἀναγεγράφῃ, ὡνάμην γάρ τι διὰ σέ τῃς ἀποδη-
μίας—οἷόν ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων
πράγματα—βασιλεῖς, πλύνθαι χρυσαῖ, ἐπιτύμ-
βια,¹ μάχαι· Χερωνος δὲ οὐδεὶς λόγος.

¹ ἐπιτύμβια Ἀλλήπου : ἐκατέμβαι δίκην,

CHARON, OR THE INSPECTORS

and you to your ferry. I will follow you soon with a convoy of dead.

CHARON

I am much obliged to you, Hermes; you shall be written down for ever as a benefactor. Thanks to you, I have had some profit from my journey. How silly are the ways of unhappy mankind, with their kings, golden ingots, funeral rites and battles—but never a thought of Charon!



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ΒΙΩΝ ΠΡΑΞΙΣ

ΖΕΤΞ

- 1 Σὺ μὲν διατίθει τὰ βάθρα καὶ παρασκευάζε τὸν τόπον τοῖς ἀφικνουμένοις, σὺ δὲ στήσον ἐξῆς παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρότερον, ὥς εὐπρόσωποι φανοῦνται καὶ ὄνι πλείστους ἐπάξονται· σὺ δέ, ὦ Ἑρμῆ, κήρυττε καὶ συγκάλει.

ΕΡΜΗΣ¹

Ἀγαθῇ τύχῃ τοὺς ὀνητὰς ἤδη παρῆναι πρὸς τὸ πωλητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς εἶδους καὶ προαιρέσεων ποικίλων, εἰ δέ τις τὸ παραυτικά μὴ ἔχει τὰργύριον καταβαλέσθαι, εἰς νέωτα ἔκτισει καταστήσας ἐγγυητήν.

ΖΕΤΞ²

Πολλοὶ συνίασιν· ὅσπερ χρή μὴ διατρίβειν μηδὲ κατέχειν αὐτούς. πωλῶμεν οὖν.

ΕΡΜΗΣ

- 2 Τίνα πρῶτον ἐθέλεις παραγῶμεν;

Τουτονὲ τὸν κομήτην, τὸν Ἰωνικόν, ἐπεὶ καὶ σεμνὸς τις εἶναι φαίνεται.

¹ ΕΡΜΗΣ. Du Soui, Fricashe: no change of speaker in MSS.

² ΖΕΤΞ. πολλοί . . . εἴν Du Soui, Fricashe. ΕΡΜ. πολλοὶ αὐτάς, ΖΕΤΞ. πωλῶμεν εἴν vaig.

PHILOSOPHIES FOR SALE

ZEUS

(*To an ATTENDANT.*) You arrange the benches and make the place ready for the men that are coming.

(*To another ATTENDANT.*) You bring on the philosophies and put them in line; but first groom them up, so that they will look well and will attract as many as possible. (*To HERMES.*) You, Hermes, be crier and call them together.

HERMES

Under the blessing of Heaven, let the buyers now appear at the sales-room. We shall put up for sale philosophies of every type and all manner of creeds, and if anyone is unable to pay cash, he is to name a surety and pay next year.

ZEUS

Many are gathering, so we must avoid wasting time and delaying them. Let us begin the sale, then.

HERMES

Which do you want us to bring on first?

ZEUS

This fellow with the long hair, the Ionian, for he seems to be someone of distinction.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὗτος ὁ Πυθαγορικὸς κατάβηθι καὶ παρέχε-
σσεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.

ΖΕΥΣ

Κήρυττε δῆ.

ΕΡΜΗΣ

Τὸν ἀριστον βίον πωλῶ, τὸν σεμνότατον. τί
ὠνήσεται; τίς ὑπὲρ ἀνθρώπου εἶναι βουλεται; τίς
εἰδέναι τὴν τοῦ παντὸς ἁρμονίαν καὶ ἀναβιδύναι
πάλιν;

ΛΟΓΟΡΑΣΤΗΣ

Τὸ μὲν εἶδος οὐκ ἀγεννής. τί δὲ μάλιστα οἶδεν;

ΕΡΜΗΣ

Ἀριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμε-
τρίαν, μουσικὴν, γοητείαν. μάντιν ἄκρον βλέπεις.

ΛΟΓΟΡΑΣΤΗΣ

Ἐξεστὶν αὐτὸν ἀνακρίνειν;

ΕΡΜΗΣ

Ἀνάκρινε ἀγαθῇ τύχῃ.

ΛΟΓΟΡΑΣΤΗΣ

3 Ποδαπὸς εἶ σύ;

ΠΥΘΑΓΟΡΑΣ

Σάμιος.

ΛΟΓΟΡΑΣΤΗΣ

Ποῦ δὲ ἐπαιδεύθης;

ΠΥΘΑΓΟΡΑΣ

Ἐν Αἰγύπτῳ παρὰ τοῖς ἐκεῖ σοφοῖσι.

PHILOSOPHIES FOR SALE

HERMES

You Pythagorean, come forward and let yourself be looked over by the company.

ZEUS

Hawk him now

HERMES

The noblest of philosophies for sale, the most distinguished, who'll buy? Who wants to be more than man? Who wants to apprehend the music of the spheres and to be born again?

BUYER

For looks, he is not bad, but what does he know best?

HERMES

Arithmetic, astronomy, charlatanry, geometry, music and quackery, you see in him a first-class soothsayer

BUYER

May I question him?

HERMES

Yes, and good luck to you!

BUYER

Where are you from?

PYTHAGOREAN

From Samos.¹

BUYER

Where were you educated?

PYTHAGOREAN

In Egypt, with the sages there.

¹ The birthplace of Pythagoras. Hence the "Pythagorean philosophy" talks Ionic Greek.

THE WORKS OF LUCIAN

ΛΟΓΟΡΑΣΤΗΣ

Φέρε δέ, ἦν πρίωμαί σε, τί με διδάξει; ¹

ΠΥΘΑΓΟΡΑΣ

Διδάξομαι μὲν οὐδέν, ἀναμνήσω δέ.

ΛΟΓΟΡΑΣΤΗΣ

Πῶς ἀναμνήσεις;

ΠΥΘΑΓΟΡΑΣ

Καθάρην πρότερον τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ' αὐτῇ ρύπον ἐκκλύσας.

ΛΟΓΟΡΑΣΤΗΣ

Καὶ δὴ νόμισον ἤδη ἐκκεκαθάρθαι με, τις ὁ τρόπος τῆς ἀναμνήσεως;

ΠΥΘΑΓΟΡΑΣ

Τὸ μὲν πρῶτον ἡσυχίῃ μακρῇ καὶ ἀφωνίῃ καὶ πέντε ὁλῶν ἐτέων λαλέειν μηδέν.

ΛΟΓΟΡΑΣΤΗΣ

Ὡρα σοι, ὦ βέλτιστε, τὸν Κροισοῦ παῖδα παιδεύειν· ἐγὼ γὰρ λίλος, οὐκ ἀνδρίας εἶναι βούλομαι. τί δὲ μετὰ τὴν σιωπὴν ὅμως καὶ τὴν παντασίαν;

ΠΥΘΑΓΟΡΑΣ

Μουσουργίῃ καὶ γεωμετρίῃ ἐνασκήσσαι.

ΛΟΓΟΡΑΣΤΗΣ

Χάριον λέγεις, εἰ πρῶτόν με κιθαρῳδὸν γενόμενον κἄτα εἶναι σοφὸν χρή.

ΠΥΘΑΓΟΡΑΣ

4 Εἴτ' ἐπὶ τουτέοισιν ἀριθμέειν.

¹ διδάξε. K. Schwartz; διδάξαι MSS.

PHILOSOPHIES FOR SALE

BUYER

Come now, if I buy you, what will you teach me?

PYTHAGOREAN

I shall teach thee nothing, but make thee remember.¹

BUYER

How will you make me remember?

PYTHAGOREAN

First by making thy soul pure and purging off the filth upon it.

BUYER

Well, imagine that my purification is complete, what will be your method of making me remember?

PYTHAGOREAN

In the first place, long silence and speechlessness, and for five entire years no word of talk.

BUYER

My good man, you had better teach the son of Croesus.² I want to be talkative, not a graven image. However, what comes after the silence and the five years?

PYTHAGOREAN

Thou shalt be practised in music and geometry.

BUYER

That is delightful. I am to become a fiddler before being wise!

PYTHAGOREAN

Then, in addition to this, in counting.

¹ Before entering upon its round of transmigrations, the soul was all wise; learning is merely remembering. Socrates expounds this theory in Plato's *Meno*.

² One of the sons of Croesus was mute. Herod. i. 84, 85.

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Οἶδα καὶ νῦν ἀριθμεῖν.

ΠΥΘΑΓΟΡΑΣ

Πῶς ἀριθμέεις;

ΑΓΟΡΑΣΤΗΣ

Ἐν, δύο, τρία, τέτταρα.

ΠΥΘΑΓΟΡΑΣ

Ὅρξῃ; ἃ σὺ δοκέεις τέσσαρα, ταῦτα δέκα εἰσὶ καὶ τρίγωνον ἐντελὲς καὶ ἡμέτερον ὄρκιον.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὰ τὸν μέγιστον ταῖνυν ὄρκον τὰ τέτταρα, οὔποτε θειοτέρους λόγους ἤκουσα οὐδὲ μᾶλλον ἱεροῦς.

ΠΥΘΑΓΟΡΑΣ

Μετὰ δέ, ὦ ξεῖνε, εἰσεαί γῆς τε πέρι καὶ ἡέρος καὶ ὕδατος καὶ πυρὸς ἦτις αὐτέοισιν ἡ φορὴ καὶ ἀκαῖα εἶντα μορφήν ὅπως κινέονται.

ΑΓΟΡΑΣΤΗΣ

Μορφήν γὰρ ἔχει τὸ πῦρ ἢ ἀήρ ἢ ὕδωρ;

ΠΥΘΑΓΟΡΑΣ

Καὶ μάλα ἐμφανέα· οὐ γὰρ οἷά τε ἀμορφίῃ καὶ ἀσχημοσύνῃ κινέεσθαι. καὶ ἐπὶ ταυτέοισι δὲ γινώσκει τὸν θεὸν ἀριθμὸν εἶντα καὶ νοοῖ καὶ ἀρμονίην.

ΑΓΟΡΑΣΤΗΣ

Θαυμάσια λέγεις.

ΠΥΘΑΓΟΡΑΣ

5 Πρὸς δὲ τοῖσδεσι τοῖσιν εἰρημένουσιν καὶ σεαυτὸν

PHILOSOPHIES FOR SALE

BUYER

I know how to count now.

PYTHAGOREAN

How dost thou count?

BUYER

One, two, three, four—

PYTHAGOREAN

Lo! what thou thinkest four is ten, and a perfect triangle, and our oath.¹

BUYER

Well, by your greatest oath, by Four, I never heard diviner doctrines or more esoteric.

PYTHAGOREAN

Thereafter, my friend, thou shalt learn of earth and air and water and fire, what their flux is, and what form they have and how they move.

BUYER

Why, has fire form, or air, or water?

PYTHAGOREAN

Yea, very notably, for without shape and form there can be no motion. And in addition thou shalt learn that God is number and mind and harmony.

BUYER

What you say is wonderful.

PYTHAGOREAN

And beside all that I have said, thou shalt learn

¹ Four is ten, because it contains three, two and one, and $1 + 2 + 3 + 4 = 10$. The perfect triangle is



THE WORKS OF LUCIAN

ἕνα δοκέοντα ἄλλον ὁρῶμενον καὶ ἄλλον εἶντα εἶσθαι.

ΛΙΟΡΑΣΤΗΣ

Τί φῆς; ἄλλος εἰμὶ καὶ οὐχ οὗτος ὥσπερ νῦν πρὸς σὲ διαλέγομαι.

ΠΥΘΑΓΟΡΑΣ

Νῦν μὲν οὗτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ ἐν ἄλλῳ οὐνόματι ἐφαντάζεο· χρόνῳ δὲ αὐτὸς ἐς ἄλλον μεταβίβησαι.

ΛΙΟΡΑΣΤΗΣ

Τοῦτο φῆς, ἀθάνατον ἔσεσθαι με ἀλλαττόμενον θ ἐς μορφὰς πλείονας; ἀλλὰ τὰδε μὲν ἱκανῶς. τὰ δ' ἄμφι δέχεται ὁποῖός τις εἶ;

ΠΥΘΑΓΟΡΑΣ

Ἐμφυχῆϊον μὲν οὐδὲ ἐν σιτέομαι, τὰ δὲ ἄλλα πλὴν κυάμων.

ΛΙΟΡΑΣΤΗΣ

Τίνος ἔσσεαι; ἢ μυσάττη τοὺς κυάμους;

ΠΥΘΑΓΟΡΑΣ

Οὐκ, ἀλλὰ ἱροὶ εἰσι καὶ θουμαστή αὐτέων ἡ φύσεις· πρῶτον μὲν γὰρ τὸ πᾶν γονή εἰσι, καὶ ἦν ἀποδύσης κύαμον ἔτι χλωρόν εἶντα, ὄψσαι τοῖσιν ἀνδρείοις μορίοισιν ἐμφερέα τὴν φύσιν· ἐψηθέντα δὲ ἦν ἀφῆε ἐν τὴν σελήνην νυξὶ μεμετρημένησιν, αἶμα ποιήσεις τὸ δὲ μέζον, Ἀθηναίοισι νόμος κυάμοισι τὰς ἀρχὰς αἰρέσθαι.

PHILOSOPHIES FOR SALE

that thou, who thinkest thyself a single individual, art one person in semblance and another in reality.

BUYER

What's that? I am another and not this man who now talks to you!

PYTHAGOREAN

Now thou art he, but erstwhile thou didst manifest thyself in another body and under another name, and in time thou shalt again migrate into another person.

BUYER

You mean that I shall be immortal, changing into many forms? But enough of this. How do you stand in the matter of diet?

PYTHAGOREAN

I eat nothing at all that hath life, but all else save beans.

BUYER

Why so? Do you dislike beans?

PYTHAGOREAN

Nay, but they are holy, and wonderful is their nature. First, they are nought but seed of man, and if thou open a bean while it is still green, thou wilt see that it resembleth in structure the member of a man; and again, if thou cook it and set it in the light of the moon for a fixed number of nights, thou wilt make blood. But more than this, the Athenians are wont to choose their magistrates with beans.¹

¹ The offices were filled by lot, and beans were used for lots. This appears to be Lucian's own contribution to the Pythagorean mysticism but the other particulars are not very remote from the actual teachings of the Neo-Pythagoreans. Cf. Porphyry, *Vit. Pythag.*, 44.

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καλῶς πάντα ἔφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπό-
δυθι, καὶ γυμνὸν γάρ σε ἰδεῖν βούλομαι. ὦ Ἡρά-
κλειε, χρυσοῦς αὐτῷ ὁ μηρὸν ἐστί. θεός, οὐ βροτός
τις εἶναι φαίνεται· ὥστε ὠνήσομαι πάντως αὐτόν.
πόσον τοῦτον ἀποκηρύττεις;

ΕΡΜΗΣ

Δέκα μνῶν.

ΑΓΟΡΑΣΤΗΣ

Ἔχω τοσούτου λαβών.

ΣΕΥΣ

Γράψα τοῦ ὠνησαμένου τοῦνομα καὶ ὄθεν ἐστίν.

ΕΡΜΗΣ

Ἰταλιώτης, ὦ Ζεῦ, δοκεῖ τις εἶναι τῶν ἀμφὶ
Κρότωνα καὶ Τάραντα καὶ τὴν ταύτην Ἑλλάδα·
καίτοι οὐχ εἷς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηται
κατὰ κοινὸν αὐτόν.

ΣΕΥΣ

Ἀπαγέτωσαν· ἄλλον παρώγωμεν.

ΕΡΜΗΣ

7 Βούλει τὸν ἀνχμῶντα ἐκείνον, τὸν Πορτικόν,

ΣΕΥΣ

Πάνυ μὲν οὖν.

ΕΡΜΗΣ

8 Οὗτος ὁ τὴν πῆραν ἐξηρητημένος, ὁ ἐξωμίας, ἐλθὲ

PHILOSOPHIES FOR SALE

BUYER

You have explained everything duly and sacerdotally. Come, strip, for I want to see you unclothed. Heracles! His thigh is of gold. He seems to be a god and not a mortal, so I shall certainly buy him. (To HERMES.) What price do you sell him for?

HERMES

Ten minas.

BUYER

I'll take him at that figure.

ZEUS

Write down the buyer's name and where he comes from.

HERMES

He appears to be an Italian, Zeus, one of those who live in the neighbourhood of Croton and Tarentum and the Greek settlements in that quarter of the world. But there is more than one buyer; about three hundred have bought him in shares.¹

ZEUS

Let them take him away; let us bring on another

HERMES

Do you want the dirty one over yonder, from the Black Sea?²

ZEUS

By all means.

HERMES

You there with the wallet slung about you, you

¹ A reference to the brotherhood founded by Pythagoras in Magna Græcia, which wielded great political power until it was extirpated in a general revolt about fifty years after the death of Pythagoras.

² Diogenes, chief of the Cynics, came from Sinope.

THE WORKS OF LUCIAN

καὶ περιβιθὶ ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικὸν
 πωλῶ, βίον ἀριστον καὶ γεννικόν, βίον ἐλευθερον·
 τίς ἀνθήσεται;

ΑΓΟΡΑΣΤΗΣ

Ὁ κήρυξ πῶς ἔφησ' σύ; πωλεῖς τὸν ἐλεύθερον;

■ ■ ■

Ἐγώ γε.

ΑΓΟΡΑΣΤΗΣ

Εἰτ' οὐ δέδicias μὴ σοι δικήσῃται ἀνδραποδισμοῦ
 ἢ καὶ προκαλέσῃται σε εἰς Ἄρειον πάγον;

■ ■ ■

Οὐδὲν αὐτῷ μέλει τῆς πράξεως· οἶεται γὰρ εἶναι
 παντάπασιν ἐλεύθερος.

ΑΓΟΡΑΣΤΗΣ

Τί δ' ἂν τις αὐτῷ χρήσαιτο ῥυπῶντι καὶ οὕτω
 κακοδαιμόνως διακειμένῳ; πλὴν εἰ μὴ σκαπανέα
 γε καὶ ὑδροφόρον αὐτὸν ἀποδεικτέον.

ΕΡΜΗΣ

Οὐ μόνον, ἀλλὰ καὶ ἦν θυρωρὸν αὐτὸν ἐπι-
 στήσης, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν.
 ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.

ΑΓΟΡΑΣΤΗΣ

Ποδαπὸς δέ ἐστιν ἡ τίνα τὴν ἀσκήσιν ἐπαγ-
 γέλλεται;

ΕΡΜΗΣ

Αὐτὸν φροῦ· κάλλιον γὰρ οὕτω ποιεῖν.

ΑΓΟΡΑΣΤΗΣ

Δέδicias τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές, μὴ
 με ὑλακτῆσθαι προσελθόντα ἢ καὶ νῆ Δία δάκῃ γε.
 οὐχ ὁρᾷς ὡς διήρται τὸ ξύλον καὶ σμύσπακε τὰς

PHILOSOPHIES FOR SALE

with the sleeveless shirt, come and walk about the room. I offer for sale a manly philosophy, a noble philosophy, a free philosophy; who'll buy?

BUYER

Crier, what's that you say? Are you selling someone who is free?

HERMES

That I am.

BUYER

Then aren't you afraid he may have the law on you for kidnapping or even summon you to the Areopagus?

HERMES

He doesn't mind being sold, for he thinks that he is free anyhow

BUYER

What use could a man make of him, filthy as he is, and in such a wretched condition? However, he might be made a shoveller or a drawer of water.

HERMES

Not only that, but if you make him doorkeeper, you will find him far more trusty than a dog. In fact, he is even called a dog.¹

BUYER

Where is he from, and what creed does he profess?

HERMES

Ask the man himself, it is better to do so.

BUYER

I am afraid of his sullen, hang-dog look; he may bark at me if I go near him, or even bite me, by Zeus! Don't you see how he has his cudgel poised

¹ The name of the sect in Greek means *dogfish*.

THE WORKS OF LUCIAN

ὀφρὺς καὶ ἀπειλητικὸν τι καὶ χολῶδες ὑπο-
βλέπει;

ΕΡΜΗΣ

Μὴ δέδιθι· τιθασὸς γάρ ἐστι.

ΑΓΟΡΑΣΤΗΣ

8 Τὸ πρῶτον, ὦ βέλτιστε, ποδαπὸς εἶ;

ΔΙΟΓΕΝΗΣ

Παντοδαπός.

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις;

ΔΙΟΓΕΝΗΣ

Τοῦ κόσμου πόλιν ὀρέξ.

ΑΓΟΡΑΣΤΗΣ

Ζηλοῖς δὲ δὴ τίνα,

ΔΙΟΓΕΝΗΣ

Τὸν Ἡρακλέα.

ΑΓΟΡΑΣΤΗΣ

Τί σὺν οὐχὶ καὶ λεοντὴν ἀμπέχη; τὸ μὲν γὰρ
ξύλον ἔοικας αὐτῷ.

ΔΙΟΓΕΝΗΣ

Τοῦτί μοι λεοντῇ, τὸ τριβώνιον. στρατεύομαι
δὲ ὥσπερ ἐκαῖνος ἐπὶ τὰς ἡδονάς, οὐ κελευστός,
ἀλλὰ ἐκούσιος, ἐκκαθᾶραι τὸν βίον προαιρούμενος.

ΑΓΟΡΑΣΤΗΣ

Εὖ γε τῆς προαιρέσεως. ἀλλὰ τι μάλιστα εἰ-
δέναι σε φάμεν; ἢ τίνα τὴν τέχνην ἔχεις;

ΔΙΟΓΕΝΗΣ

Ἐλευθερωτῆς εἰμι τῶν ἀνθρώπων καὶ ἰατρὸς
τῶν παθόντων· τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας
προφήτης εἶναι βούλομαι.

PHILOSOPHIES FOR SALE

and his brows bent, and scowls in a threatening, angry way?

HERMES

Don't be afraid ; he is gentle.

BUYER

First of all, my friend, where are you from ?

CYNIC

Everywhere.

BUYER

What do you mean ?

CYNIC

You see in me a citizen of the world.

BUYER

Whom do you take for your pattern ?

CYNIC

Heracles.

BUYER

Then why don't you wear a lion's skin ? For as to the cudges, you are like him in that.

CYNIC

This short cloak is my lion-skin ; and I am a soldier like him, fighting against pleasures, no conscript but a volunteer, purposing to make life clean.

BUYER

A fine purpose ! But what do you know best, and what is your business ?

CYNIC

I am a liberator of men and a physician to their ills, in short I desire to be an interpreter of truth and free speech.

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Θ Εὖ γε, ὦ προφήτα· ἦν δὲ πρίωμαί σε, τίνα με τὸν τρόπον διασκήσεις;

ΔΙΟΓΕΝΗΣ

Πρῶτον μὲν παραλαβὼν σε καὶ ἀποδύσας τὴν τριφὴν καὶ ἀπορίᾳ συγκατακλείσας τριβώνιον περιβαλὼ, μετὰ δὲ πονεῖν καὶ κύνειν καταναγκάσω χαμαὶ καθεύδοντα καὶ ὕδωρ πίνοντα καὶ ὦν ἔτυχεν ἐμπιμπλάμενον, τὰ δὲ χρήματα, ἦν ἔχῃς, ἐμοὶ πειθομένος εἰς τὴν θύλατταν φέρων ἐμβαλὼς, γάμου δὲ ἀμελήσεις καὶ παίδων καὶ πατρίδος, καὶ πάντα σοι ταῦτα λήρος ἔσται, καὶ τὴν πατρίαν οἰκίαν ἀπολιπὼν ἢ τύφον οἰκήσεις ἢ πυργιον ἔρημον ἢ καὶ πῖθον ἢ πῆρα δέ σοι θέρμων ἔσται μαστὴ καὶ ὑπισθογράφων βιβλίων· καὶ οὕτως ἔχων εὐδαιμονέστερος εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἦν μαστιγοῖ δέ τις ἢ στραβλοῖ, τούτων οὐδὲν ἀνισαρὸν ἡγήσῃ.

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο φῆς τὸ μὴ ἀλγεῖν μαστιγούμενον; οὐ γὰρ χελώνης ἢ καραβίου τὸ δέρμα περιβέβληται.

ΔΙΟΓΕΝΗΣ

Τὸ Εὐριπίδειον ἐκείνο ζηλώσεις μικρὸν ἐν ἀλλάξας.

ΑΓΟΡΑΣΤΗΣ

Τὸ ποῖον;

PHILOSOPHIES FOR SALE

BUYER

Very good, interpreter! But if I buy you, what course of training will you give me?

CYNIC

First, after taking you in charge, stripping you of your luxury and shackling you to want, I will put a short cloak on you. Next I will compel you to undergo pains and hardships, sleeping on the ground, drinking nothing but water and hling yourself with any food that comes your way. As for your money, in case you have any, if you follow my advice you will throw it into the sea forthwith. You will take no thought for marriage or children or native land, all that will be sheer nonsense to you, and you will leave the house of your fathers and make your home in a tomb or a deserted tower or even a jar.¹ Your wallet will be full of lupines, and of papyrus rolls written on both sides. Leading this life you will say that you are happier than the Great King, and if anyone flogs you or twists you on the rack, you will think that there is nothing painful in it.

BUYER

What do you mean by not feeling pain when I am flogged? I am not enclosed in the carapace of a turtle or a crab!

CYNIC

You will put in practice the saying of *Euclides*, slightly revised.

BUYER

What saying?

¹ As did Diogenes; for his "tub" was really a jar.

THE WORKS OF LUCIAN

ΔΙΟΥΓΕΝΗΣ

10 Ἡ φρήν σοι ἀλγήσει, ἥ δὲ γλῶσσα ἔσται ἀνάλ-
γητος. ἃ δὲ μάλιστα δεῖ προσεῖναι, ταῦτά ἐστιν·
ἵταμόν χρη εἶναι καὶ θρασὺν καὶ λοιδορεῖσθαι
πᾶσιν ἐξῆς καὶ βασιλεῦσι καὶ ἰδιώταις· οὕτω γὰρ
ἀποβλέφονται σε καὶ ἀνδρείον ὑπολήφονται.
βάρβαροι δὲ ἡ φωνὴ ἔστω καὶ ἀπηχητὶ τὸ φθέγμα
καὶ ἀτεχνῶς ὁμοιον κινή, καὶ πρόσωπον δὲ ἐντετα-
μένον καὶ βάδισμα τοιοῦτον προσώπῳ κρέπον, καὶ
ἔλκεθ θηριώδη τὰ πάντα καὶ ὄγρια. αἰδώς δὲ καὶ
ἐπιείκεια καὶ μετριότης ἀπίστω, καὶ τὸ ἐρυθριᾶν
ἀπόξυσον τοῦ προσώπου παντελῶς. δῶκε δὲ τὰ
πολυκυνθραιπτότατα τῶν χωρίων, καὶ ἐν αὐταῖς
τουτοῖς μόνος καὶ ἀκαινώητος εἶναι θέλει μὴ
φίλον, μὴ ξένον προσέμενος· καταλυσίς γὰρ τὰ
τοιαῦτα τῆς ἀρχῆς. ἐν ὅψει δὲ πάντων, ἃ μὴδὲ
ἰδίᾳ ποιήσεις· ἂν τις, θαρρῶς ποίει, καὶ τῶν
ἀφροδισίων αἶραυ τὰ γελοιότερα, καὶ τέλος, ἦν σοι
δοκῇ, πολύποδα ὤμων ἢ σπηκίαν φαγῶν ἀπόθανε.
ταύτην σοι τὴν εὐδαιμονίαν προξενούμεν.

ΛΙΟΦΑΣΤΗΣ

11 Ἄπειγε· μαρὰ γὰρ καὶ οὐκ ἀνθρώπινα λέγεις.

ΔΙΟΓΕΝΗΣ

Ἄλλὰ βῆστέ γε, ὃ οὔτοι, καὶ πᾶσιν εὐχερῇ
μετελθεῖν· οὐ γάρ σοι δεήσει παιδεῖαι καὶ λόγων
καὶ λήρων, ἀλλ' ἐπίτομος αὐτῇ σοι πρὸς δόξαν ἢ
όδον· καὶ ἰδιώτης ᾗς, ἥτοι σκυτοδέτης ἢ ταρι-

PHILOSOPHIES FOR SALE

CYNIC

Your mind will suffer, but your tongue will not.¹

The traits that you should possess in particular are these: you should be impudent and bold, and should abuse all and each, both kings and commoners, for thus they will admire you and think you manly. Let your language be barbarous, your voice discordant and just like the barking of a dog; let your expression be set, and your gait consistent with your expression. In a word, let everything about you be bestial and savage. Put off modesty, decency and moderation, and wipe away blushes from your face completely. Frequent the most crowded place, and in those very places desire to be solitary and uncommunicative, greeting nor friend nor stranger, for to do so is abdication of the empire.² Do boldly in full view of all what another would not do in secret, choose the most ridiculous ways of satisfying your lust, and at the last, if you like, eat a raw devilfish or squid, and die.³ That is the bliss we vouchsafe you.

BUYER

Get out with you! The life you talk of is abominable and inhuman.

CYNIC

But at all events it is easy, man, and no trouble for all to follow, for you will not need education and doctrine and drivel, but this road is a short cut to fame. Even if you are an unlettered man,—a tanner

¹ *Hippias* 812 ἡ γλῶττα ἐκείνη, ἡ δὲ ψυχή ἐκείνη. (My tongue took oath: my mind was taken none.)

² Cynic and Stoic cant, meaning that a man cannot mingle with his fellows freely and still be captain of his soul.

³ See *Downward Journey*, 7, and the note (p. 15).

THE WORKS OF LUCIAN

χοπώλης ἢ τέκτων ἢ τραπεζίτης, οὐδέν σε κωλύσει
θαυμαστὸν εἶναι, ἣν μόνον ἡ ἀναίδεια καὶ τὸ
θράσος παρῇ καὶ λαιδορεῖσθαι καλῶς ἐκμάθῃ.

ΑΓΟΡΑΣΤΗΣ

Πρὸς ταῦτα μὲν οὐ δέομαι σου. ναύτης δ' ἂν
ἴσως ἢ κηπουρὸς ἐν καιρῷ γένοιτο, καὶ ταῦτα,
ἣν ἐθέλῃ σε ἀποδόσθαι οὐτοσὶ τὸ μέγιστον δὴ
ὀβελῶν.

ΕΡΜΗΣ

Ἐχε λαβῶν· καὶ γὰρ ἄσμενοι ἀπαλλαξόμεθα
ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ὑπαντας
ἀπαξάπλως ὑβρίζοντος καὶ ἀγορεύοντος κακῶς.

ΖΕΥΣ

- 12 Ἄλλον κάλει τὸν Κυρηναῖον, τὸν ἐν τῇ πορ-
φυρίδι, τὸν ἐστεφανωμένον.

ΕΡΜΗΣ

Ἄγε δὴ, πρόσσεχε πᾶς πολυτελὲς τὸ χρῆμα
καὶ πλουσίῳ δεομενον. βίος οὗτος ἡδιστος, βίος
τρισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς, τίς ὠνεῖται
τὸν ἀβρότατον,

ΑΓΟΡΑΣΤΗΣ

Ἐλθὲ σὺ καὶ λέγε ἅπαρ εἰδὼς τυγχάνεις· ὦνη-
σομαι γάρ σε, ἣν ὠφέλιμος ᾖς.

ΕΡΜΗΣ

Μὴ ἐνόχλει αὐτόν, ᾧ βέλτιστε, μηδὲ ἀνακρίνε-
μεθύει γάρ. ἔσπε οὐκ ἂν ἀποκρίναιτό σοι, τὴν
γλῶτταν, ὡς ὀρεῖς, διολισθανῶν.

Lucian. Agorastis.

PHILOSOPHIES FOR SALE

or a fish-man or a carpenter or a money-changer—there will be nothing to hinder you from being wondered at, if only you have impudence and boldness and learn how to abuse people properly

BUYER

I do not want you for any such purpose, but you might do at a pinch for a boatman or a gardener, and only then if my friend here is willing to sell you for two obols at the outside.

HERMES

He's yours: take him. We shall be glad to get rid of him because he is annoying and loud-mouthed and insults and abuses everybody without exception.

ZEUS

Call another, the Cyrenaic in the purple cloak, with the wreath on his head.¹

HERMES

Come now, attend, everyone! Here we have high-priced wares, wanting a rich buyer. Here you are with the sweetest philosophy, the thrice-happy philosophy! Who hankers for high living? Who'll buy the height of luxury?

BUYER

Come here and tell me what you know; I will buy you if you are of any use

HERMES

Don't bother him, please, sir, and don't question him, for he is drunk, and so can't answer you because his tongue falters, as you observe.

¹ The Cyrenaic school, which made pleasure the highest good, was founded by Aristippus, who furnished a detail or two to this caricature.

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καὶ τίς ἂν εὖ φρονῶν πρίατο διεφθαρμένον οὕτω καὶ ἀκόλαστον ἀνδράποδον; ὅσον δὲ καὶ ἀποπνεῖ μύρων, ὥς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. ἅλλα κἂν σύ γε, ὦ Ἑρμῆ, λέγῃς ὅποια πρόσσεστιν αὐτῷ καὶ ἃ μετιῶν τυγχάνει.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, συμβιῶναι δεξιὸς καὶ συμπιῶν ἱκανὸς καὶ κωμῶσαι μετὰ αὐλητρίδος ἐπιτηδαιος ἐρῶντι καὶ ἀσώτῳ δεσπότη· τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὀψοποιὸς ἐμπειρότατος, καὶ ὅλως σοφιστῆς ἡδυπαθείας. ἐπαιδεύθη μὲν οὖν Ἀθήνησιν, ἐδούλευσε δὲ καὶ περὶ Σικελίαν τοῖς τυράννοις καὶ σφοδρὰ εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἅπαντων καταφρονεῖν, ἅπασιν χρῆσθαι, πανταχόθεν ἐρανίζεσθαι τὴν ἡδονήν.

ΑΓΟΡΑΣΤΗΣ

Ὡρα σοι ἄλλον περιβλέπειν τῶν πλουσίων τούτων καὶ πολυχρημάτων· ἐγὼ μὲν γὰρ οὐκ ἐπιτηδαιος ἱλαρὸν ἀνεῖσθαι βίον.

ΕΡΜΗΣ

Ἄπρατος ἔοικεν ἡμῖν οὗτος, ὦ Ζεῦ, μένειν.

ΖΕΥΣ

- 13 Μετάσθησον· ἄλλον παράγῃς· μᾶλλον δὲ τὸ δύο τούτω, τὸν γελῶντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα τὸν ἐξ Ἐφέσου· ἅμα γὰρ αὐτῷ πεπρᾶσθαι βούλομαι.

PHILOSOPHIES FOR SALE

BUYER

Who that is in his senses would buy so corrupt and lawless a slave? How he reeks of myrrh, and how he staggers and reels in his gait! But you yourself, Hermes, might tell me what traits he has and what his object in life is.

THE INN

In general, he is accommodating to live with, satisfactory to drink with, and ready to accompany an amorous and profligate master when he riots about town with a flute-girl. Moreover, he is a connoisseur in pastries and a highly expert cook in short, a Professor of Luxury. He was educated in Athens, and entered service in Sicily, at the court of the tyrants, with whom he enjoyed high favour. The sum and substance of his creed is to despise everything, make use of everything and cull pleasure from every source.

BUYER

You had better look about for someone else, among these rich and wealthy people; for I can't afford to buy a jolly life.

HERMES

It looks as if this fellow would be left on our hands, Zeus.

ZEUS

Remove him, bring on another—stay! those two, the one from Abdera who laughs and the one from Ephesus who cries, for I want to sell them together.¹

¹ The Schools of Democritus of Abdera, the propounder of the atomic theory, and of Heraclitus of Ephesus, who originated the doctrine of the flux—he held that fire is the first principle, and its manifestations continually change, so that nothing is stable. Both representatives talk Ionic Greek.

THE WORKS OF LUCIAN

██████████

Κατιβητον ες τὸ μέσον. τὼ ἀρίστῳ βίῳ πωλῶ,
τὼ σοφωτάτῳ πάντων ἀποκηρύττομεν.

ΑΓΟΡΑΣΤΗΣ

ὦ Ζεῦ τῆς ἐναντιότητος. ὁ μὲν οὐ διαλαλεῖ
γελῶν, ὁ δὲ τινα ἔοικε πενθεῖν· δακρύει γοῦν τὸ
παράπαν. τί ταῦτα, ὦ οὗτος; τί γελᾷς;

ΔΗΜΟΚΡΙΤΟΣ

Ἐρωτᾷς; ὅτι μοι γελοῖα πάντα δοκέει τὰ πρήγ-
ματα ὑμῶν καὶ αὐτοὶ ὑμέας.

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις; καταγελάς ἡμῶν ἀπάντων καὶ παρ'
οὐδὲν τίθεσαι τὰ ἡμέτερα πρῆγματα;

ΔΗΜΟΚΡΙΤΟΣ

Ὡδε ἔχει· σπονδαῖον γὰρ ἐν αὐτέοισιν οὐδέν,
κενὰ δὲ πάντα καὶ ἀτόμων φορὴ καὶ ἀπειρίη.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὥς ἀληθῶς καὶ
14 ἄπειρος. ὦ τῆς ὕβρεως, οὐ παύσῃ γελῶν; σὺ δὲ
τί κλάεις, ὦ βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον
σοὶ προσλαλεῖν.

ΗΡΑΚΛΕΙΤΟΣ

Ἠγάτομαι γάρ, ὦ ξεῖνε, τὰ ἀνθρωπῆια πρῆγματα
οἷξινά καὶ δακρυώδεα καὶ οὐδὲν αὐτῶν ἔ τι μὴ
ἐπικηρίον· τὸ δὴ οἰκτεῖρω τε σφέας καὶ ὀδυρομαι,
καὶ τὰ μὲν παρόντα οὐ δοκέω μεγάλα, τὰ δὲ
ὑστέρῳ χρόνῳ ἐσόμενα πάμπαν ἄνιηρά, λόγῳ δὲ

PHILOSOPHIES FOR SALE

HERMES

Come down among us, you two. I sell the two best philosophies, we offer the two that are sagest of all.

BUYER

Zeus! What a contrast! One of them never stops laughing, and the other is apparently mourning a death, as he weeps incessantly. What is the matter, man? Why are you laughing?

DEMOCRITUS

Dost thou need to ask? Because to me it seemeth that all your affairs are laughable, and yourselves as well.

BUYER

What, are you laughing at us all, and do you think nothing of our affairs?

DEMOCRITUS

Even so; for there is nothing serious in them, but everything is a hollow mockery, drift of atoms, infinitude.

BUYER

No indeed; but you yourself are a hollow mockery in very truth and an infinite ass. Oh, what effrontery! Will you never stop laughing? (*To the other.*) But you, why do you cry? For I think it is much more becoming to talk with you.

HERACLITEAN

Because I consider, O stranger, that the affairs of man are woeful and tearful, and there is naught in them that is not foredoomed; therefore I pity and grieve for men. And their present woes I do not consider great, but those to come in future will be wholly bitter, I speak of the great conflagrations

THE WORKS OF LUCIAN

τὰς ἐκπιρώσας καὶ τὴν τοῦ ὄλου συμφορὴν ταῦ-
τα ὀδύρομαι καὶ ὅτι ἔμπροσθεν οὐδέν, ἀλλ' ὅπως ἐκ
κυκεῶνα τὰ πάντα συναιλέονται καὶ ἐστὶ τὸ αὐτὸ
τέρψις ἀτερψις, γνῶσις ἀγνωσίη, μέγα μικρόν,
ἄνω κάτω περιχωρόντα καὶ ἀμειβόμενα ἐν τῇ
τοῦ αἵῶνος παιδιῇ

ΑΓΟΡΑΣΤΗΣ

Τί γὰρ ὁ αἰὼν ἐστι;

ΗΡΑΚΛΕΙΤΟΣ

Παῖς παίζων, πεισσεύων, διαφερόμενος, συμφερό-
μενος.

ΑΓΟΡΑΣΤΗΣ

Τί δὲ ἄνθρωποι;

ΗΡΑΚΛΕΙΤΟΣ

Θεοὶ θνητοί.

ΑΓΟΡΑΣΤΗΣ

Τί δὲ θεοί,

ΗΡΑΚΛΕΙΤΟΣ

Ἄνθρωποι ἀθάνατοι.

ΑΓΟΡΑΣΤΗΣ

Αἰνέγματα λέγεις, ὦ αὐτός, ἢ γρίφους συντίθης;
ἀτεχνῶς γὰρ ὥσπερ ὁ Λοξίας οὐδὲν ἀποσαφεῖς.

ΗΡΑΚΛΕΙΤΟΣ

Οὐδὲν γὰρ μοι μέλει ὑμῶν.

ΑΓΟΡΑΣΤΗΣ

Τουγαροῦν οὐδὲ ὠνήσεται σέ τις ἐν φρονὶν.

ΗΡΑΚΛΕΙΤΟΣ

Ἐγὼ δὲ κέλομαι πᾶσιν ἡβηδὸν οἰμώζειν, τοῖσιν
ὠνεομένοισι καὶ τοῖσιν οὐκ ὠνεομένοισι,

PHILOSOPHIES FOR SALE

and the collapse of the universe. It is for this that I grieve, and because nothing is fixed, but all things are in a manner stirred up into porridge, and joy and joylessness, wisdom and unwisdom, great and small are all but the same, circling about, up and down, and interchanging in the game of Eternity.

BUYER

And what is Eternity?

HERACLITEAN

A child playing a game, moving counters, in discord, in concord.

BUYER

What are men?

HERACLITEAN

Mortal gods.

BUYER

And the Gods?

HERACLITEAN

Immortal men.

BUYER

Are you telling riddles, man, or making conundrums? You are just like Apollo, for you say nothing plainly.¹

HERACLITEAN

Because you matter naught to me.

BUYER

Then nobody in his sense will buy you.

HERACLITEAN

I bid ye go weep, one and all, buy you or buy you not.

¹ Heraclitus was nicknamed *Ἰσχυρὸς*, "the Obscure."

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Τουτὶ τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστίν·
οὐδέτερον δὲ ὁμοίς αὐτῶν ἔγωγε ὠνήσομαι.

ΕΡΜΗΣ

Ἄπρατοι καὶ οὗτοι μένουσιν.

ΖΕΥΣ

Ἄλλον ἀποκήρυττε.

ΕΡΜΗΣ

15 Βούλει τὸν Ἀθηναῖον ἐκείνου, τὸν στοιμύλον;

ΖΕΥΣ

Πάνυ μὲν οὔν.

ΕΡΜΗΣ

Δεῦρο ἐλθὲ σὺ. βίον ἀγαθὸν καὶ συνετὸν ἀπο-
κηρύττομεν. τίς ὠνεῖται τὸν ἱερώτατον;

ΑΓΟΡΑΣΤΗΣ

Εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;

ΣΟΚΡΑΤΗΣ

Παιδευαστὴς εἰμι καὶ σοφὸς τὰ ἐρωτικά.

ΑΓΟΡΑΣΤΗΣ

Πῶς οὖν ἐγὼ πρίωμαί σε; παιδαγωγοῦ γὰρ
ἐδεόμην τῷ παιδί καλῶ ὄντι μοι.

ΣΟΚΡΑΤΗΣ

Τίς δ' ἂν ἐπιτηδειότερος ἑμοῦ γένοιτο συνεῖναι
καλῶ; καὶ γὰρ οὐ τῶν σωμάτων ἐραστής εἰμι, τὴν
ψυχὴν δὲ ἡγοῦμαι καλήν. ἀμέλει καὶ ὑπὸ ταῦτον

PHILOSOPHIES FOR SALE

BUYER

This fellow's trouble is not far removed from insanity. However, I for my part will not buy either of them.

HERMES

They are left unsold also.

ZEUS

Put up another.

HERMES

Do you want the Athenian over there, who has so much to say?¹

ZEUS

By all means.

HERMES

Come here, sir. We are putting up a righteous and intelligent philosophy. Who'll buy the height of sanctity?

BUYER

Tell me what you know best?

ACADEMIC

I am a lover, and wise in matters of love.

BUYER

How am I to buy you, then? What I wanted was a tutor for my son, who is handsome.

ACADEMIC

But who would be more suitable than I to associate with a handsome lad? It is not the body I love, it is the soul that I hold beautiful. As a matter of

¹ Both Socrates and Plato contribute to the picture of the typical Academic. Consequently some editors, misled by the manuscripts (see introductory note) ascribe the part of *Academic* to Socrates, some to Plato, and some divide it between the two.

THE WORKS OF LUCIAN

ἱμάτιόν μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ' ἐμοῦ δεινὸν παθεῖν.

ΑΓΟΡΑΣΤΗΣ

Ἄπιστα λέγεις, τὸ παιδεραστὴν οὕτω μὴ πέρα τῆς ψυχῆς πολυπραγμανεῖν, καὶ ταῦτα ἐπ' ἐξουσίας, ὑπὸ τῷ αὐτῷ ἱματίῳ κατακείμενον.

ΣΟΚΡΑΤΗΣ

- 16 Καὶ μὴν ὁμνύω γέ σοι τὸν κύνα καὶ τὴν πλάτανον οὕτω ταῦτα ἔχειν.

ΑΓΟΡΑΣΤΗΣ

Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.

ΣΟΚΡΑΤΗΣ

Τί σὺ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός; οὐχ ὁρᾷς τὸν Ἄνουβιν ἐν Αἰγύπτῳ θεός; καὶ τὸν ἐν οὐρανῷ Σεῖριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερν;

ΑΓΟΡΑΣΤΗΣ

- 17 Εὖ λέγεις, ἐγὼ δὲ διημάρτανον. ἀλλὰ τίνα βιοῖς τὸν τρόπον;

ΣΟΚΡΑΤΗΣ

Οἰκῶ μὲν ἑμαυτῷ τίνα πόλιν ἀναπλάσας, χρῶμαι δὲ πολιτείᾳ ξένη καὶ νόμους νομίζω τοὺς ἐμούς.

ΑΓΟΡΑΣΤΗΣ

Ἐν ἐβουλόμην ἀκοῦσαι τῶν δογμάτων.

ΣΟΚΡΑΤΗΣ

Ἄκουε δὴ τὸ μέγιστον, ὃ περὶ τῶν γυναικῶν μοι

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fact, even if they lie beneath the same cloak with me, they will tell you that I have done them no wrong.¹

BUYER

I can't believe what you say, that you, though a lover, take no interest in anything beyond the soul, even when you have the opportunity, lying beneath the same cloak.

ACADEMIC

But I swear to you by the dog and the plane-tree that this is so.

BUYER

Heracles. What curious gods!

ACADEMIC

What is that you say? Don't you think the dog is a god? Don't you know about Anubis in Egypt, how great he is, and about Sirius in the sky and Cerberus in the world below?

BUYER

Quite right, I was entirely mistaken. But what is your manner of life?

ACADEMIC

I dwell in a city that I created for myself, using an imported constitution and enacting statutes of my own.²

BUYER

I should like to hear one of your enactments.

ACADEMIC

Let me tell you the most important one, the view

¹ See Plato's *Symposium*, particularly 216 b-219 d.

² The allusion is to Plato's *Republic*.

THE WORKS OF LUCIAN

δοκεῖ μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνου, παντὶ δὲ μετεῖναι τῷ βουλομένῳ τοῦ γίμου.

ΑΓΟΡΑΣΤΗΣ

Τοῦτο φῆς, ἀνηρῆσθαι τοὺς περὶ μοιχείας νόμους;

ΣΟΚΡΑΤΗΣ

Νῆ Δία, καὶ ἱπλῶς γε πᾶσαν τὴν περὶ τὰ τοιαῦτα μικρολογίαν.

ΑΓΟΡΑΣΤΗΣ

Τι δὲ περὶ τῶν ἐν ὥρᾳ παίδων σοι δοκεῖ;

ΣΟΚΡΑΤΗΣ

Καὶ οὗτοι ἔσονται τοῖς ἀρίστοις ἄθλον φιλεῖναι λαμπρὸν τι καὶ νεανικὸν ἐργασαμένοις

ΑΓΟΡΑΣΤΗΣ

Βαβαὶ τῆς φιλοδωρίας, τῆς δὲ σοφίας τι σοι τὸ κεφάλαιον;

ΣΟΚΡΑΤΗΣ

Αἰ ἰδεαὶ καὶ τὰ τῶν ὄντων παραδείγματα· ὅποσα γὰρ δὴ ὄρεας, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν, τὴν θάλατταν, ἀπάντων τούτων εἰκόνες μφανεῖς ἐστᾶσιν ἔξω τῶν ὅλων.

ΑΓΟΡΑΣΤΗΣ

Ποῦ δὲ ἰστᾶσιν;

ΣΟΚΡΑΤΗΣ

Οὐδαμοῦ· εἰ γὰρ ποὺ εἶεν, οὐκ ἂν εἶεν.

ΑΓΟΡΑΣΤΗΣ

Οὐχ ὁρῶ ταῦθ' ἄπερ λέγεις τὰ παραδείγματα.

PHILOSOPHIES FOR SALE

that I hold about wives ; it is that none of them shall belong solely to any one man, but that everyone who so desires may share the rights of the husband.

BUYER

You mean by this that you have abolished the laws against adultery ?

ACADEMIC

Yes, and in a word, all this pettiness about such matters.

BUYER

What is your attitude as to pretty boys ?

ACADEMIC

Their kisses shall be a guerdon for the bravest after they have done some splendid, reckless deed.

BUYER

My word, what generosity And what is the gist of your wisdom ?

ACADEMIC

My "ideas", I mean the patterns of existing things for of everything that you behold, the earth, with all that is upon it, the sky, the sea, invisible images exist outside the universe.

BUYER

Where do they exist ?

ACADEMIC

Nowhere ; for if they were anywhere, they would not be ¹

BUYER

I do not see these patterns that you speak of.

¹ As space cannot be predicated of anything outside the universe, it cannot be predicated of the Platonic Ideas. To do so would be to make them phenomena instead of realities, for nothing in the universe is real.

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ΣΟΚΡΑΤΗΣ

Εικότως· τυφλὸς γὰρ εἰ τῆς ψυχῆς τὸν ὀφθαλμόν. ἐγὼ δὲ πάντων ὕρῳ εἰκύνῃς καὶ σὲ ἀφανῇ καὶ μὴ ἄλλον, καὶ ὅλως διπλῶ πυντα.

ΛΟΓΟΡΑΣΤΗΣ

Τοιγαροῦν ὠνητέος εἰ σοφὸς καὶ ὀξυδερκῆς τις ὢν. φέρεῖς ἰδω τι καὶ πρῆξεις με ὑπὲρ αὐτοῦ σὺ;

ΕΡΜΗΣ

Δὸς δύο τάλαντα.

ΛΟΓΟΡΑΣΤΗΣ

Ὀνησάμην ὅσον φίλ. τὰργύριον μέντοι εἰς αὐθις καταβαλῶ.

ΕΡΜΗΣ

19 Τί σοι τοῦνομα;

ΛΟΓΟΡΑΣΤΗΣ

Δίων Συρακούσιος.

ΕΡΜΗΣ

Ἄγε λαβὼν ἀγαθὴ τύχη. τὸν Ἐπικούρειον σὲ ἤδη καλῶ. τίς ὠνήσεται τοῦτον; ἔστι μὲν τοῦ γελῶντος ἐκείνου μαθητῆς καὶ τοῦ μεθύοντος, οὗτος μικρῷ πρόσθεν ἀπεκηρύττομεν. θν δὲ πλέον οἶδεν αὐτῶν, παρ' ὅσον δυσσεβέστερος τυγχάνει· τὰ δὲ ἄλλα ἡδὺς καὶ λιχνεῖα φίλος.

ΛΟΓΟΡΑΣΤΗΣ

Τίς ἡ τιμή;

ΕΡΜΗΣ

Δύο μυαῖ.

PHILOSOPHIES FOR SALE

ACADEMIC

Of course not, for the eye of your soul is blind, but I see images of everything, —an invisible "you," another "me," and in a word, two of everything.

BUYER

Then I must buy you for your wisdom and your sharp sight. (To HERMES) Come, let's see what price you will make me for him?

HERMES

Give me two talents.

BUYER

He is sold to me at the price you mention. But I will pay the money later on.

HERMES

What is your name?

BUYER

Dion of Syracuse.¹

HERMES

He is yours, take him, with good luck to you.

Epicurean, I want you now. Who will buy him? He is a pupil of the laughter yonder and of the drunkard, both of whom we put up a short time ago.² In one way, however, he knows more than they, because he is more impious. Besides, he is agreeable and fond of good eating.

What is his price?

HERMES

Two minas.

¹ Chosen for mention, because he was Plato's pupil.

² The Epicureans took over the atomic theory from Democritus and he idea that pleasure is the highest good from the Cyrenaics.

THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Λάμβανε τὸ δαῖνα δέ, ὅπως εἰδῶ, τίσι χαίρει
τῶν ἐδέσμων,

ΕΡΜΗΣ

Τὰ γλυκεία σιτίζεται καὶ τὰ μελιτιώδη καὶ μά-
λισται γε τὰς ἰσχυάδας.

ΑΓΟΡΑΣΤΗΣ

Χαλεπὸν οὐδέν· ἰσχυρόμαθα γὰρ αὐτῷ παλάθας
τῶν Καρικῶν.

ΖΕΥΣ

20 Ἄλλον κίλει, τὸν ἐν χρῇ κουρίαν ἑκείνον, τὸν
σκυθρωπὸν, τὸν ἀπὸ τῆς στοᾶς.

ΕΡΜΗΣ

Εὖ λέγεις· εἰκόσαςι γὰρ πολὺ τι πλῆθος αὐτὸν
περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηντηκότων. αὐ-
τὴν τὴν ἀρετὴν πωλῶ, τῶν βίων τὸν τελειότατον.
τίς ἅπαντα μόνος εἰδέναι θέλει,

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο φής;

ΕΡΜΗΣ

Ὅτι μόνος οὗτος σοφός, μόνος καλός, μόνος
δίκαιος ἀνδρεῖος βασιλεὺς βῆτωρ πλούσιος νομοθέ-
της καὶ τὰ ἄλλα ὅποσα ἐστίν.

ΑΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ μίγειρος μόνος, καὶ νῆ Δία γε
στυτοδέφης ἢ τέκτων καὶ τὰ τοιαῦτα;

PHILOSOPHIES FOR SALE

BUYER

Here you are. But, I say. I want to know what food he likes.

HERMES

He eats sweets and honey-cakes, and, above all, figs.

BUYER

No trouble about that; we shall buy him cakes of pressed figs from Carla.

ZEUS

Call another, the one over there with the cropped head, the dismal fellow from the Porch.

HERMES

Quite right, at all events it looks as if the men who frequent the public square were waiting for him in great numbers.¹ I sell virtue itself, the most perfect of philosophies. Who wants to be the only one to know everything?

BUYER

What do you mean by that?

HERMES

That he is the only wise man, the only handsome man, the only just man, brave man, king, orator, rich man, lawgiver, and everything else that there is.²

BUYER

Then he is the only cook,—yes and the only tanner or carpenter, and so forth?

¹ Lucian means that the Stoic philosophy was in high favour with statesmen, lawyers and men of affairs generally.

² Compare Horace, *l'opp.* 1, l. 108 ff.

*Ad summam sapiens uno minor est Jove dives,
Liber, honoratus pulcher, rex denique regum,
Præcipue sanus,— nisi cum pituita molestat.*¹

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ΕΡΜΗΣ

Ἔοικεν.

ΑΓΟΡΑΣΤΗΣ

21 Ἐλθέ, ἀγαθέ, καὶ λέγε πρὸς τὸν ὠνητὴν
ἐμὲ ποῖός τις εἶ, καὶ πρῶτον εἰ οὐκ ἄχθῃ πιπρα-
σκόμενος καὶ δοῦλος ὢν.

ΧΡΥΣΙΠΠΟΣ

Οὐδαμῶς· οὐ γὰρ ἐφ' ἡμῶν ταῦτά ἐστιν. ἃ δὲ
οὐκ ἐφ' ἡμῶν, ἀδιάφορα εἶναι συμβέβηκεν.

ΑΓΟΡΑΣΤΗΣ

Οὐ μανθάνω ἢ καὶ λέγεις.

ΧΡΥΣΙΠΠΟΣ

Τί φῆς; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ μὲν
ἐστὶ προσηγμένα, τὰ δ' ἀνάπαλιν ἀποπροσηγμένα,

ΑΓΟΡΑΣΤΗΣ

Οὐδὲ νῦν μανθάνω.

ΧΡΥΣΙΠΠΟΣ

Βεκότως· οὐ γὰρ εἰ συνήθης τοῖς ἡμετέροις ὀνό-
μασιν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὃ
δὲ σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ
μόνον ταῦτα οἶδεν, ἀλλὰ καὶ σύμβημα καὶ παρα-
σύμβημα ὅποια καὶ ὅπόσον ἀλλήλων διαφέρει.

ΑΓΟΡΑΣΤΗΣ

Πρὸς τῆς σοφίας, μὴ φθονήσης κἄν τοῦτο

1 Just as things "in our control" were divided into the good and the bad, so those "not in our control" were divided into the "approved" and the "disapproved," according as they helped or hindered in the acquirement of virtue.

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HEMMES

So it appears.

BUYER

Come here, my good fellow, and tell your buyer what you are like, and first of all whether you are not displeased with being sold and living in slavery?

STOIC

Not at all, for these things are not in our control, and all that is not in our control is immaterial.

BUYER

I don't understand what you mean by this.

STOIC

What, you do not understand that of such things some are "approved," and some, to the contrary, "disapproved"?¹

BUYER

Even now I do not understand.

STOIC

Of course not, for you are not familiar with our vocabulary and have not the faculty of forming concepts, but a scholar who has mastered the science of logic knows not only this, but what predicaments and byc-predicaments are, and how they differ from each other.²

BUYER

In the name of wisdom, don't begrudge telling me

* The hair-splitting Stoics distinguished four forms of predication according to the case of the (logical) subject and the logical completeness of the predicate: the direct, complete predication, or *εὐμετρεῖς προτάσεις* (i.e. *ἰσχυράται βελίξαι*, the indirect, complete predication, or *παρὰβλητὰς* (byc-predicament), i.e. *ἰσχυράται μεταμύλα*, the direct, incomplete predication, i.e. *ἰσχυράται φίλοι* and the indirect, incomplete predication, i.e. *ἰσχυράται μέλας*.

εἰπεῖν, τί τὸ σύμβαμα καὶ τὸ παρασύμβαμα· καὶ γὰρ οὐκ οἶδ' ὅπως ἐπλήγην ὑπὸ τοῦ ῥυθμοῦ τῶν ὀνομάτων.

ΧΡΥΣΙΠΠΟΣ

Ἄλλ' οὐδεὶς φθόνος· ἦν γάρ τις χολὴς ὦν αὐτῷ ἐκείνῳ τῷ χολῷ ποδὶ προσπταίσας λιθοῖ τραῦμα ἐξ ἀφανοῦς λυγρῇ, ὁ τοιοῦτος εἶχε μὲν δῆπου σύμβαμα τὴν χολείαν, τὸ τραῦμα δὲ παρασύμβαμα προσέλαβεν.

ΑΓΟΡΑΣΤΗΣ

22 ὦ τῆς ἀγχινίας. τί δὲ ἄλλο μάλιστα φῆς αἰδέναι;

ΧΡΥΣΙΠΠΟΣ

Τὰς τῶν λόγων πλεκτίνας αἷς συμποδίζω τοὺς προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φερὸν ἀτεχνῶς αὐτοῖς περιτιθείς· ὄνομα δὲ τῇ δυνάμει ταύτῃ ὁ ἀοίδιμος συλλογισμός.

ΑΓΟΡΑΣΤΗΣ

Ἡράκλεις, ἀμαχὸν τινα καὶ βίαιον λέγεις.

ΧΡΥΣΙΠΠΟΣ

Ἐκίπει γοῦν· ἔστι σοι παιδίον;

ΑΓΟΡΑΣΤΗΣ

Τί μῆν;

ΧΡΥΣΙΠΠΟΣ

Τοῦτο ἦν πως κροκόδειλος ἑρπᾶση πλησίον τοῦ ποταμοῦ πλαζόμενον ευρών, κατὰ σοι ἀποδώσειν ὑπισχυῆται¹ αὐτο, ἦν εἶπες τάληθ' ὅτι δεδοκται

¹ ὑπισχυῆται. Frilzsche: ὑπισχυαῖται MSS.

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at least what predicaments and bye-predicaments are ; for I am somehow impressed by the rhythm of the terms.

STOIC

Indeed, I do not begrudge it at all. If a man who is lame dashes his lame foot against a stone and receives an unlooked-for injury, he was already in a predicament, of course, with his lameness, and with his injury he gets into a bye-predicament too.

BUYER

Oh, what subtlety! And what else do you claim to know best?

STOIC

The word-snares with which I entangle those who converse with me and stop their mouths and make them hold their peace, putting a very muzzle on them. This power is called the syllogism of wide renown.¹

BUYER

Hercules! An invincible and mighty thing, by what you say.

STOIC

See for yourself. Have you a child?

BUYER

What of it?

STOIC

If a crocodile should seize it on finding it straying beside the river, and then should promise to give it back to you if you told him truly what he intended

¹ The Stoics were noted for their attention to logic and in especial to fallacies. Chrysippus wrote a book on syllogisms, mentioned in the *Sextrocentipus* (811).

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αὐτῇ παρὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις αὐτὸν ἐγνωκέναι;

ΑΓΟΡΑΣΤΗΣ

Δυσσπόκριτον ἐρωτᾷς. ἀπορῶ γὰρ ὁπόταρον εἰπὼν ἀπολάβοιμι. ἀλλὰ σὺ πρὸς Διὸς ἀποκρινάμενος ἀνάσωσαί μοι τὸ παιδίον, μὴ καὶ φθασῇ αὐτὸ καταπιῶν.

ΧΡΥΣΙΠΠΟΣ

Θάρρει· καὶ ἄλλα γάρ σε διδάξομαι θαυμασιώτερα.

ΑΓΟΡΑΣΤΗΣ

Τὰ ποῖα;

ΧΡΥΣΙΠΠΟΣ

Τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πᾶσι τὴν Ἡλέκτραν καὶ τὸν ἐγκεκαλυμμένον.

ΑΓΟΡΑΣΤΗΣ

Τίνα τοῦτου τὸν ἐγκεκαλυμμένον ἢ τίνα τὴν Ἡλέκτραν λέγεις,

ΧΡΥΣΙΠΠΟΣ

Ἡλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἀγαμέμνονος, ἢ τὰ αὐτὰ οἶδέ τε ἅμα καὶ οὐκ οἶδε· παρυστώτορ γὰρ αὐτῇ τοῦ Ὀρέστου ἔτι ἀγνώτορ οἶδε μὲν

1 The commentators do not seem to have noticed that Lucian has (intentionally) spoiled the sophism by using the words εἰδέναι and ἐγνωκέναι. It is perfectly possible for the father to guess what the crocodile "had made up his mind" to do, and so to get the child back for an intention need not be executed. The crocodile should ask, "Am I going to *μᾶλλον* give up the child?" Then, if the father answers "Yes," he will say "You are wrong," and eat it; and if

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to do about giving it back, what would you say he had made up his mind to do? *

BUYER

Your question is hard to answer, for I don't know which alternative I should follow in my reply, in order to get back the child. Come, in Heaven's name answer it yourself and save the child for me, for fear the beast may get ahead of us and devour it!

STOIC

Courage! I'll teach you other things that are more wonderful.

BUYER

What are they?

STOIC

The Reaper, the Master,² and above all, the Electra and the Veiled Figure.

BUYER

What do you mean by the Veiled Figure and the Electra?

STOIC

The Electra is the famous Electra, the daughter of Agamemnon, who at once knew and did not know the same thing, for when Orestes stood beside her before the recognition she knew that Orestes was

the father says "No," he will reply "You are right; therefore I am not going to give it up."

² Neither of these are accurately known. The Reaper was based on the fallacious employment of the negative, and proved that a man who was going to reap a field could not possibly reap it. Zeno, the founder of the Stoic school, is said to have paid 200 minas to a logician who taught him seven varieties of this fallacy. The Master consisted of four propositions, of which you could take any three and disprove the fourth.

Ὁρέστην, ὅτι ἀδελφὸς αὐτῆς, ὅτι δὲ οὗτος Ὁρέστης ἀγνοεῖ. τὸν δ' αὖ ἐγκεκαλυμμένον καὶ πανυ θαυμαστὸν ἀκουσῇ λόγον· ἀπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτοῦ,

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΤΣΙΠΠΟΣ

Τί οὖν; ἤν σοι παραστήσας τινὰ ἐγκεκαλυμμένον ἔρωμαι, τοῦτον οἶσθα; τί φήσεις;

ΑΓΟΡΑΣΤΗΣ

Δηλαδὴ ἀγνοεῖν.

ΧΡΤΣΙΠΠΟΣ

- 23 Ἄλλὰ μὴν αὐτὸς οὗτος ἦν ὁ πατὴρ ὁ σός· ὥστε εἰ τοῦτον ἀγνοεῖς, δῆλος εἰ τὸν πατέρα τὸν σὸν ἀγνοῶν.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν· ἀλλ' ἀποκαλύψας αὐτὸν εἴσομαι τὴν ἀλήθειαν. ὁμῶς δ' οὖν τι σοι τῆς σοφίας τὸ τέλος, ἢ τί πράξεις πρὸς τὸ ἀκροτατον τῆς ἀρετῆς ἀφικόμενος;

ΧΡΤΣΙΠΠΟΣ

Περὶ τὰ πρῶτα κατὰ φύσιν τότε γενήσομαι, λέγω δὲ πλοῦτον, ὑγίειαν καὶ τὰ τοιαῦτα. πρότερον δὲ ἀνάγκη πολλὰ προπονῆσαι λεπτογράφοις βιβλίοις παραθήγοντα τὴν δψιν καὶ σχολία συν-

¹ Here again Lucian does scant justice to the fallacy, which he really gives away by his statement of it. It should run "he at once knew and did not know that Orestes was her brother for she did not know that this man was her brother, but this man was Orestes."

² As the Stoics set great store by "living in harmony with nature," they divided "things which did not matter" into the "acceptable" and the "unacceptable" according

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her brother, but did not know that this was Orestes.¹ As to the Veiled Figure, you shall hear a very wonderful argument. Tell me, do you know your own father?

BUYER

Yes.

STOIC

But if I put a veiled figure before you and asked you if you know him, what will you say?

BUYER

That I don't, of course.

STOIC

But the veiled figure turns out to be your own father, so if you don't know him, you evidently don't know your own father.

BUYER

Not so. I should unveil him and find out the truth! But to go on: what is the purpose of your wisdom, and what say you do when you reach the summit of virtue?

STOIC

I shall then devote myself to the chief natural goods, I mean wealth, health, and the like.² But first I must go through many preparatory toils, whetting my eyesight with closely-written books, as they were, in or out of harmony with the natural wants of man. This did not supersede the classification alluded to above, but was necessary only because it enabled them to dispose of certain things which were hard to classify on the other basis. For instance, a good complexion is neither "approved" nor "disapproved" as an aim to the acquirement of virtue, but it is in harmony with nature, and therefore "acceptable." Hence the Stoics were often accused (as they are constantly accused by indirection in this dialogue) of setting up a double standard.

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αγάροντα καὶ σολοικισμῶν ἐμπιπλάμενον καὶ
ἀτόπων βημάτων· καὶ τὸ κεφάλαιον, οὐ θέμις
γενέσθαι σοφον, ἦν μὴ τρεῖς ἐφεξῆς τοῦ ἐλλέβορον
πιρῆς.

ΑΓΟΡΑΣΤΗΣ

Ἰνναϊά σου ταῦτα καὶ δεινῶς ἀνδρικᾶ. τὸ δὲ
Ἰνίφωνα εἶναι καὶ τοκογλυφον καὶ γὰρ τιθε-
ὲρῶ σοι προσόντα τι φῶμεν, ἀνδρὶς ἤδη πεπω-
κτος τὸν ἐλλέβορον καὶ τελειον πρὸς ἀρετὴν;

ΧΥΤΑΙΠΠΟΣ

Ναί· μόνῳ γοῦν τὸ δακνίζειν κρείποι ἀντὶ τοῦ σοφῆ·
ἐπεὶ γὰρ ἴδιον αὐτοῦ συλλογίζεσθαι, τὸ δακνι-
ζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι
δοκεῖ τῇ συλλογίζεσθαι, μόνου ἀντὶ τοῦ σπου-
δαίου καθυπερ ἐκείνου καὶ τοῦτο, καὶ οὐ μόνον γε
ἀπλοῦς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ
τούτων ἑτέρους τόκους λαμβάνειν· ἡ γὰρ ἀγνοεῖς
ὅτι τῶν τόκων οἱ μὲν εἰσι πρῶτοί τινες, οἱ δὲ
δεύτεροι, καθάπερ αὐτῶν ἐκείνων ἀπόγονοι, ὅρας
δὲ δὴ καὶ τὸν συλλογισμὸν ὅποιά φησιν· εἰ τὸν
πρῶτον τοκαν λήψεται, λήψεται· καὶ τὸν δεύτε-
ρον· ἀλλὰ μὴν τὸν πρῶτον λήψεται, λήψεται· ἔρα
καὶ τὸν δεύτερον.

ΑΓΟΡΑΣΤΗΣ

- 24 Οὐποῦν καὶ μισθὸν περὶ τὰ αὐτὰ φῶμεν, οὐδὲ
σὸ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ
δῆλον ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ
λήψεται;

¹ λήψεται. Jacoubite: ποί in MAB.

² λήψεται Jacoubite: ποί in MAB.

PHILOSOPHIES FOR SALE

collecting learned comments and stuffing myself with solecisms and uncouth words, and to cap all, a man may not become wise until he has taken the hellebore treatment three times running.¹

BUYER

These projects of yours are noble and dreadfully courageous. But to be a Gupho and a usurer—for I see that this is one of your traits too—what shall we say of this? That it is the mark of a man who has already taken his hellebore-treatment and is consummate in virtue?

STOIC

Yes; at any rate money lending is especially appropriate to a wise man, for as drawing inferences is a specialty of his, and as money-lending and drawing interest is next-door to drawing inferences, the one, like the other, belongs particularly to the scholar and not only getting simple interest, like other people, but interest upon interest. For don't you know that there is a first interest and a second interest, the offspring,² as it were, of the first? And you surely perceive what logic says "If he gets the first interest, he will get the second, but he will get the first, ergo he will get the second."

BUYER

Then we are to say the same of the fees that you get for your wisdom from young men, and obviously none but the scholar will get paid for his virtue?

¹ A hit at Chrysippus. Hellebore was the specific for insanity, and rumour said that Chrysippus had taken the treatment 100 times cf. *True Story* 2, 18.

² A play upon *ekas*, which is literally 'offspring.'

THE WORKS OF LUCIAN

ΧΡΥΣΙΠΠΟΣ

Μανθάνεις· οὐ γὰρ ἑμαυτοῦ ἕνεκα¹ λαμβάνω, τοῦ δὲ διδάντος αὐτοῦ χάριν· ἐπεὶ γὰρ ἐστὶν ὁ μὲν τις ἐκχύτης, ὁ δὲ περιεκτικός, ἑμαυτὸν μὲν ἀσκῶ εἶναι περιεκτικόν, τον δὲ μαθητὴν ἐκχυτήν.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν τοῦναντίον ἔχρην² τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.

ΧΡΥΣΙΠΠΟΣ

Σκώπτεις, ὦ οὔτος. ἀλλ' ὅρα μὴ σε ὑποτοξεύσω τῇ ἀναποδείκτῃ συλλογισμῷ.

ΑΓΟΡΑΣΤΗΣ

Καὶ τί δεινὸν ἀπὸ τοῦ βέλους;

ΧΡΥΣΙΠΠΟΣ

Ἀπορία καὶ σιωπὴ καὶ διαστραφῆναι τὴν διάνοιαν. ὃ δὲ μέγιστον, ἦν ἐθέλω, τάχιστα σε ἀποδείξω λίθον.

ΑΓΟΡΑΣΤΗΣ

Πῶς λίθον; οὐ γὰρ Περσεὺς σὺ, ὦ βέλτιστε, εἶναι μοι δοκεῖς.

ΧΡΥΣΙΠΠΟΣ

Ὡδὲ πως· ὁ λίθος σῶμά ἐστι;

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΥΣΙΠΠΟΣ

Τι δέ; τὸ ζῶον οὐ σῶμα;

ΑΓΟΡΑΣΤΗΣ

Ναί.

¹ ἕνεκα Dindorf: εἵνεκα MSS.

² ἔχρην Ψ, Ν, Saenger, Fritzschke: ἔφη MSS.

PHILOSOPHIES FOR SALE

STOIC

Your understanding of the matter is correct. You see, I do not take pay on my own account, but for the sake of the giver himself for since there are two classes of men, the disbursive and the receptive, I train myself to be receptive and my pupil to be disbursive.

BUYER

On the contrary, the young man ought to be receptive and you, who alone are rich, disbursive!

STOIC

You are joking, man. Look out that I don't shoot you with my undemonstrable syllogism.¹

BUYER

What have I to fear from that shaft?

STOIC

Perplexity and aphasia and a squanned intellect. But the great thing is that if I wish I can turn you into a stone forthwith.

BUYER

How will you turn me into a stone? You are not a Perseus, I think, my dear fellow.

STOIC

In this way. Is a stone a substance?

BUYER

Yes.

STOIC

And how about this—is not an animal a substance?

BUYER

Yes.

¹ Indemonstrable in the sense that its propositions do not require demonstration, or indeed admit of it.

THE WORKS OF LUCIAN

ΧΡΥΣΙΠΠΟΣ

Σὺ δὲ ζῶνι

ΑΓΟΡΑΣΤΗΣ

Ἔοικα γοῦν.

ΧΡΥΣΙΠΠΟΣ

Λίθος ἄρα εἰ σῶμα ὦν.

ΑΓΟΡΑΣΤΗΣ

Μηδαμῶς, ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ
εἴξ ὑπαρχῆς ποιήσον ἄνθρωπον.

ΧΡΥΣΙΠΠΟΣ

Οὐ χαλεπὸν· ἀλλ' ἔμπαλιν ἴσθι ἄνθρωπος. εἰπέ
γάρ μοι, πᾶν σῶμα ζῶνι

ΑΓΟΡΑΣΤΗΣ

Οὐ.

ΧΡΥΣΙΠΠΟΣ

Τί δέ; λίθος ζῶνι;

ΑΓΟΡΑΣΤΗΣ

Οὐ.

ΧΡΥΣΙΠΠΟΣ

Σὺ δὲ σῶμα εἶ;

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΥΣΙΠΠΟΣ

Σῶμα δὲ ὦν ζῶνι εἶ;

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΥΣΙΠΠΟΣ

Οὐκ ἄρα λίθος εἰ ζῶνι γε ὦν.

ΑΓΟΡΑΣΤΗΣ

Εὖ γε ἐποίησας, ὥς ἤδη μου τὰ σκέλη καθάπερ
τῆς Νιόβης ἀπεψυχετο καὶ πάγια ἦν· ἀλλὰ ὦνῃ-
σμαι γε σέ. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;

PHILOSOPHIES FOR SALE

STOIC

And you are an animal?

BUYER

So it appears, anyhow.

STOIC

Then you are a substance, and therefore a stone!

Don't say that! Distribute my middle, for Heaven's sake, and make me a man again.

STOIC

That is not difficult. Be a man once more!—Tell me, is every substance an animal?

BUYER

No.

STOIC

Well, is a stone an animal?

BUYER

No.

STOIC

You are a substance?

BUYER

Yes.

STOIC

But even if you are a substance, you are an animal.

BUYER

Yes.

STOIC

Then you are not a stone, being an animal.

BUYER

Thank you kindly, my legs were already as cold and solid as Niobe's. I will buy you. (To HERMES.) How much have I to pay for him?

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Μυᾶς δώδεκα.

ΑΓΟΡΑΣΤΗΣ

Δάμβανα.

ΕΡΜΗΣ

Μόνος δὲ αὐτὸν ἐώνησαι;

ΑΓΟΡΑΣΤΗΣ

Μὰ Δεῦ, ἀλλ' οὔτοι πάντες οὕς ὀρῶ.

ΕΡΜΗΣ

Πολλοί γε καὶ τοὺς ὤμους καρτεροὶ καὶ τοῦ
θερίζοντος ἄξιοι.

ΣΕΥΣ

26 Μὴ διάτριβε· ἄλλον κἀλὺν τὸν Περιπατητικόν.

ΕΡΜΗΣ

Σέ φημι, τὸν καλόν, τὸν πλούσιον. ἄγε δὴ, ὠνή-
σασθε τὸν συνετώτατον, τὸν ἅπαντα ὅλως ἐπι-
στάμενον.

ΑΓΟΡΑΣΤΗΣ

Ποῖος δέ τις ἐστί;

ΕΡΜΗΣ

Μέτριος, ἐπιεικής, ἡρμόδιος τῷ βίῳ, τὸ δὲ μάγι-
στον, διπλοῦν.

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις;

ΕΡΜΗΣ

Ἄλλος μὲν ὁ ἔκτοσθεν φαινόμενος, ἄλλος δὲ ὁ
ἐκτοσθεν εἶναι δοκεῖ· ὥστε ἦν πρὶν αὐτόν, μέμνησο
τὸν μὲν ἐξωτερικόν, τὸν δὲ ἐσωτερικὸν καλεῖν.

ΑΓΟΡΑΣΤΗΣ

Τί δὲ γινώσκει μάλιστα;

PHILOSOPHIES FOR SALE

HERMES

Twelve minas.

BUYER

Here you are.

HERMES

Are you the sole purchaser?

BUYER

No, indeed; there are all those men whom you see.

HERMES

Yes, there are many of them, heavy-shouldered fellows, fit associates for the Reaper.

ZEON

Don't delay, call another, the Peripatetic.

HERMES

(To PERIPATETIC) I say, you who are handsome, you who are rich! (To the BUYER.) Come now, buy the height of intelligence, the one who knows absolutely everything!

BUYER

What is he like!

HERMES

Moderate, gentlemanly, adaptable in his way of living, and, what is more, he is double.

BUYER

What do you mean?

HERMES

Viewed from the outside, he seems to be one man, and from the inside, another, so if you buy him, be sure to call the one self "exoteric" and the other "esoteric."

BUYER

What does he know best?

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Τρία εἶναι τὰ ἀγαθὰ, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς
ἐκτός.

ΑΓΟΡΑΣΤΗΣ

Ἀνθρωπῖνα φρονεῖ. πόσου δέ ἐστιν;

ΕΡΜΗΣ

Εἴκοσι μνῶν.

ΑΓΟΡΑΣΤΗΣ

Πολλοὺ¹ λέγεις.

ΕΡΜΗΣ

Οὐκ, ὦ μακάριε· καὶ γὰρ αὐτὸς ἔχειν τι ἀργύ-
ριον δοκεῖ, ὥστε οὐκ ἂν φθάνοις ὠνούμενος. ἔτι
δὲ εἴσῃ αὐτίκα μᾶλα παρ' αὐτοῦ πόσον μὲν ὁ
κώωνψ βισὶ τὸν χρόνον, ἐφ' ὅπουσιν δὲ βάθος ἡ
θάλαττα ὑπὸ τοῦ ἡλίου καταλάμπεται, καὶ ὅποια
τίς ἐστιν ἡ ψυχὴ τῶν ὀστρείδων.

ΑΓΟΡΑΣΤΗΣ

Ἡράκλεις τῆς ἀκριβολογίας.

ΕΡΜΗΣ

Τί δὲ εἰ ἀκούσεις ἄλλα πολλὰ τούτων ὀξυδερ-
κέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν
ταῖς μήτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὥς
ἄνθρωπος μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικόν
οὐδὲ τεκταινόμενον οὐδὲ πλωιζόμενον;

ΑΓΟΡΑΣΤΗΣ

Πάνσεμνα φῆς καὶ ὀνησιφόρα τὰ μαθήματα,
ὥστε ὠνούμαι αὐτὸν τῶν² εἴκοσιν.

ΕΡΜΗΣ

27 Εἰεν.

ΖΗΣ

Τίς λοιπὸς ἡμῖν;

¹ πολλοὺ Reitz. πολλὰ MSS. ² 78. Cobet: ποτὶ in MSS.

PHILOSOPHIES FOR SALE

HERMES

That goods are threefold, in the soul, in the body,
and in things external.¹

BUYER

He has common sense. How much is he?

HERMES

Twenty minas.

BUYER

Your price is high.

HERMES

Not so, bless you, for he himself appears to have a
bit of money, so you can't be too quick about buying
him. Besides, he will tell you at once how long a
gust lives, how far down into the sea the sunlight
reaches, and what the soul of an oyster is like.

BUYER

Heraclēs, what insight!

HERMES

What if I should tell you of other information
demanding far keener vision, about sperm and
conception and the shaping of the embryo in the
womb, and how man is a creature that laughs, while
asses do not laugh, and neither do they build houses
nor sail barks.

BUYER

This is high and helpful information that you tell
of, so I shall buy him for the twenty minas.

HERMES

Very well

ZEUS

Whom have we left?

¹ Aristotle *Eth. Nicom.* A, B, 1004 b.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Καταλείπεται ὁ Σκεπτικὸς¹ οὗτος, σὺ δὲ Πυρ-
ρίας προσίθι καὶ ἀποκηρυττον κατὰ τάχος. ἤδη
μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἢ πρᾶ-
σις ἔσται. ὁμῶς δὲ τίς καὶ τοῦτον ὠνήσεται;

ΑΓΟΡΑΣΤΗΣ

Ἐγωγε. ἀλλὰ πρῶτον εἰπέ μοι, σὺ τί ἐπί-
στασαι;

ΠΥΡΡΩΝ

Οὐδέν.

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο ἔφησθα;

ΠΥΡΡΩΝ

Ὅτι οὐδὲν ὅλως εἶναί μοι δοκεῖ.

ΑΓΟΡΑΣΤΗΣ

Οὐδὲ ἡμῶς ἄρα ἔσμεν τιμες;

ΠΥΡΡΩΝ

Οὐδὲ τοῦτο οἶδα.

ΑΓΟΡΑΣΤΗΣ

Οὐδὲ ἔτι σύ τις ὦν τυγχάνεις;

ΠΥΡΡΩΝ

Πολὺ μᾶλλον ἔτι τοῦτο ἠγνοῶ.

ΑΓΟΡΑΣΤΗΣ

Ὡ τῆς ἀπορίας, τί δὲ σοι τὰ σταθμῆα ταυτὶ
βούλεται;

ΠΥΡΡΩΝ

Ζυγαστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ
ἴσου ἀπευθύνοι, καὶ ἐπαιδᾶν ἀκριβῶς ὁμοίους τε

¹ ἤμῶν. ΕΡΜ. καταλείποντα ὁ Σκεπτικὸς Βακκος; ἡμῶν κατα-
λείπεται. ΕΡΜ. ὁ Σκεπτικὸς ΜΣΒ.

PHILOSOPHIES FOR SALE

HERMES

This Sceptic is still on our hands. Reddy,¹ come here and be put up without delay. The crowd is already drifting away, and there will be but few at his sale. However,—who'll buy this one?

BUYER

I will. But first tell me, what do you know?

SCEPTIC

Nothing.

BUYER

What do you mean by that?

SCEPTIC

That in my opinion nothing at all exists.

BUYER

Then do not *we* exist?

SCEPTIC

I don't even know that.

BUYER

Not even that you yourself exist?

SCEPTIC

I am far more uncertain about that.

BUYER

Oh, what a state of doubt? But what are these scales of yours for?

SCEPTIC

I weigh arguments in them and make them balance one another, and when I see they are

¹ Pyrrhias (Reddy) is a slave name, brought in for the sake of the pun on the name of the founder of the Sceptic school, Pyrrho.

THE WORKS OF LUCIAN

καὶ ἰσοβαρεῖς ἴδω, τότε δὴ τότε ἀγνοῶ τὸν ἀλη-
θέστερον.

ΑΓΟΡΑΣΤΗΣ

Τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;

ΠΥΡΡΩΝ

Τὰ πάντα πλὴν δραπέτην μεταδιώκειν.

ΑΓΟΡΑΣΤΗΣ

Τί δὲ τοῦτό σοι ἀδύνατον;

ΠΥΡΡΩΝ

Ὅτι, ὦγαθέ, οὐ καταλαμβάνω.

ΑΓΟΡΑΣΤΗΣ

Εἰκότως· βραδὺς γὰρ καὶ νωθὴς τις εἶναι δοκεῖς.
ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως;

ΠΥΡΡΩΝ

Ἡ ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὁρᾶν.

ΑΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ τὸ τυφλὸς ἅμα καὶ κωφὸς εἶναι
λέγεις;

ΠΥΡΡΩΝ

Καὶ ἄκριτός γε προσέτι καὶ ἀναίσθητος καὶ
ὅλως τοῦ σκώληκος οὐδὲν διαφέρων.

ΑΓΟΡΑΣΤΗΣ

Ὀνητάος εἰ διὰ ταῦτα. πόσου τοῦτον ἄξιον χρῆ
φάναι;

ΕΡΜΗΣ

Μῦθ' Ἀττικῆς·

ΑΓΟΡΑΣΤΗΣ

Λάμβανε. τί φῆς, ὦ οὔτος; ἐώνημαι σε;

Lucianus

PHILOSOPHIES FOR SALE

precisely alike and equal in weight, then, ah ! then
I do not know which is the truer

BUYER

What else can you do fairly well ?

SCPTIC

Everything except catch a runaway slave.

BUYER

Why can't you do that ?

SCPTIC

Because, my dear sir, I am unable to apprehend anything.*

BUYER

Of course, for you look to be slow and lazy. But what is the upshot of your wisdom ?

SCPTIC

Ignorance, and failure of hearing and vision.

BUYER

Then you mean being both deaf and blind ?

SCPTIC

Yes, and devoid of judgement and feeling, and, in a word, no better than a worm.

BUYER

I must buy you for that reason (To HERMES.)
How much may I call him worth ?

HERMES

An Attic mina.

BUYER

Here you are. (To SCPTIC.) What have you to say, fellow ? Have I bought you ?

* The same joke is cracked by Lucian in the *True Story*, 2, 18, at the expense of the New Academy.

THE WORKS OF LUCIAN

ΠΥΡΡΩΝ

* Ἀδελον.

ΑΓΟΡΑΣΤΗΣ

Μηδαμῶς ἐώνημαι γὰρ καὶ τὰργύριον κατέβαλον.

ΠΥΡΡΩΝ

* Ἐπέχω περὶ τούτου καὶ διασκέπτομαι.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν ἀκολουθεῖ μοι, καθάπερ χρὴ ἐμὸν οἰκέτην.

ΠΥΡΡΩΝ

Τίς οἶδεν εἰ ἀληθὴ ταῦτα φής;

ΑΓΟΡΑΣΤΗΣ

* Ὁ κήρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.

ΠΥΡΡΩΝ

Πάρειςσι γὰρ ἡμῖν τινες;

ΑΓΟΡΑΣΤΗΣ

* Ἀλλ' ἐγωγέ σε ἤδη ἐμβαλὼν ἐς τὸν μυλῶνα πείσω εἶναι δεσπότης κατὰ τοῖς χεῖρσι λόγον.

ΠΥΡΡΩΝ

* Ἐπαχε περὶ τούτου.

ΑΓΟΡΑΣΤΗΣ

Μὰ Δεῦ', ἀλλ' ἤδη γε ἀπεφηνάμην.

ΣΦΗΚΣ

Σὺ μὲν παῖσαι ἀντιτεινων καὶ ἀκολουθεῖ τῷ πριαμένῳ, ὑμᾶς δὲ εἰς αὐριον παρακαλοῦμεν ἀποκηρύξαι γὰρ τοὺς ιδιώτας καὶ βαναύσους καὶ ἀγοράστους βίους μέλλομεν.

PHILOSOPHIES FOR SALE

SCPTIC

Doubtful.

BUYER

No, indeed, I have bought you and paid the price in cash

SCPTIC

I am suspending judgement on that point and thinking it over.

BUYER

Come now, fellow, walk along behind me as my servant should

SCPTIC

Who knows if what you say is true?

BUYER

The crier, the mob, and the men present.

SCPTIC

Is there anyone here present?

BUYER

Come, I'll chuck you into the mill and convince you that I am your master, with sorry logic!

SCPTIC

Suspend judgement on that point.

BUYER

No, by Heaven! I have already affirmed my judgement.

HERMES

(*To SCPTIC.*) Stop hanging back and go with your buyer. (*To the COMPANY*) We invite you all here to-morrow, for we intend to put up for sale the carcasses of laymen, workmen, and tradesmen.



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- [illegible]

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